

INDIAN YOUNG PEOPLE AT GOOD PASTURE VILLAGE, CENTRAL ALASKA

(See page 105.)

THE SPIRIT OF MISSIONS

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THE PROGRESS OF THE KINGDOM

Thanksgiving for **W**HEN the popular disappointment in Japan over the terms of the treaty of peace with Russia had subsided, and after the significance of the new Anglo-Japanese alliance had been recognized, the bishops of the Church in Japan, in consultation with some of the Japanese Christians, set forth a service of thanksgiving for use by the congregations of the *Nippon Sei Kokwai*. The service was based upon the form of evening prayer. Special psalms and lessons were selected and provision was made for the singing of the *Te Deum* during the service. The thanksgivings included thanks for victory and peace, for the returning soldiers, for the relief of the anxiety of relatives and friends, and for the enhanced honor, influence and opportunity of the Japanese nation. The prayers included petitions that the Gospel might be advanced in Japan and wherever her influence might reach, for those who had suffered through permanent disability or loss of friends, and for a blessing upon Russia. In Tokyo the thanksgiving service was rendered on Sunday, November 5th, 1905, at Trinity Cathedral, the sermon for the occasion being preached by the Rev. Ikuzo Tagawa, who,

under Bishop McKim, has charge of the cathedral congregation. The sermon is interesting for the insight it gives into the mode of thought of a Japanese Christian upon a topic of national concern.

Japan's Duty to Her Neighbor Nations

AFTER emphasizing the privilege and duty of offering thanks to God for victory and the restoration of peace, Mr. Tagawa said that while war inevitably brought many evils, it was sometimes an instrument for establishing righteousness and securing just and lasting peace. To those who complained about the terms of peace, he pointed out that "It is within the rights of the victor to concede and to forgive. God in His mercy gives Christ to us sinners, so that it is good that He has given our country an opportunity to be merciful." Our Lord's consistent opposition to all that was wrong has its lesson for us to-day. The Incarnation marked a new epoch in the moral history of the world. For the future Japan must stand steadfastly by the highest principles, and cultivate calmness, patience, and self-control. Making a personal application of his theme, Mr. Tagawa pointed out that mere passive

readiness to fight the forces of evil, should they attack us, is not a sufficient fulfilment of the Christian obligation; the Christian must take the offensive. Evil thoughts, corrupt customs, mercilessness, pride and hypocrisy—these and all other causes of offence must be attacked. Following the footsteps of the Christ, who opposed all unrighteousness, the Christians of Japan will be able to do much toward healing the wounds which the country received in the late war and in leading the neighbor nations in their social and religious development.

*A Serious Crisis
in the Mexican
Church*

BISHOP AVES is bearing a heavy burden of anxiety on behalf of the native Church in Mexico, because he faces the new year with an empty treasury. The Hooker School for girls and the Dean Gray School for boys have been closed until the bishop has in hand funds sufficient for their maintenance. Worse still, the bishop has been unable to send the native clergy anything for their support for several weeks. "The schools may be suspended," he writes, "and the damage is chiefly to the work alone. The clergy, however, cannot suspend their work except under the necessity of seeking other employment for the support of their families." That some of them may be forced to do this is evidenced by a letter from the Rev. F. Orihuela, one of the best equipped and most devoted servants of the Mexican Church. While assuring the bishop of the willingness of himself and his associates to suffer hardship, he asks, "What shall I do? Shall I be forced to leave the ministry and seek employment?" Those who know anything of the Mexican clergy know that any assurance of their willingness to live on meagre and uncertain salaries, and to bear all kinds of hardship, is unnecessary. On several occasions in the past they have given abundant proof of their disinterested devotion to the cause in which they are enlisted. Bishop Aves, from a year's study of the work of the Mexican Church, is convinced that it is

making a real contribution to the needy spiritual life of Mexico, and that the outlook for its future is hopeful, provided it may have reasonable support from this country until larger numbers make an approach to self-support possible. For the most part, the Mexican Church people are poor. Nevertheless, their gifts for their own work last year amounted to \$500 gold—a total which Bishop Aves thinks, in view of all the circumstances, makes their giving fairly comparable to the giving of American Church people. The Board of Missions has given instructions that gifts sent "For the work of the Church in Mexico," shall be forwarded to the bishop, to be used at his discretion in caring for the native work. The present condition makes special gifts imperative. To maintain the Hooker School, with its fifty-six young women, costs about \$450 a month. The maintenance of the Dean Gray School, with about fifteen boys, costs \$75 a month. In addition to these amounts about \$500 a month are required to provide the stipends of the fifteen native clergy.

*The Church and
the Young
Americans
in Manila*

THE formal opening of the Columbia Club in Manila on November 28th, 1905, marked the consummation of plans formed by Bishop Brent soon after his arrival in the Philippines. There are in Manila about 400 young Americans holding clerkships and similar positions in the civil service. As one who knows the situation from personal experience puts it, "these young fellows in Manila are really rendering an important patriotic service. They come in close touch with the native life, and from them, even more than from the high officials, the 'man in the street' will gather his impression of American character and of what the United States can do for the islands. It is but fair to give these young men such opportunities for pleasant intercourse and wholesome amusement as will enable them, amidst all the temptations of Oriental life, to

maintain the high standards of personal and national duty with which they left home." The Young Men's Christian Association does not quite fill this particular need, though it is doing good work in its special field. The Columbia Club represents Bishop Brent's endeavor to meet this need. As its immediate purpose is to further a healthful and helpful social life, its motive and methods are inevitably religious. The club has its quarters in the commodious parish house, the gift to the Philippine Mission of Mr. and Mrs. George C. Thomas. The club rooms were largely furnished by students in American universities—Yale, Harvard, Princeton and Pennsylvania—among others, who responded handsomely to the statement of the need made by the Rev. Henry Russell Talbot, when a breakdown in health sent him back to this country from his chosen field of service. The club already has 350 members. Among the guests on the opening night were the governor-general, Justices Carson and Willard of the Supreme Court, the members of the Philippine Commission, Admirals Train and Reiter, and several foreign consuls.

Soochow Successes

MR. ANCELL'S story about the past of the Church's property in

Soochow is suggestive of the progress of the Kingdom in China. The mission in this great provincial capital of half a million people has shared with most of the other stations in the District of Shanghai many opportunities for extension. It has recently received by public baptism, or as catechumens, some of the substantial business men of the city, while among its inquirers is a man who, during the Boxer outbreak, was an official in the Province of Shantung, where many missionaries and converts were killed. The boys' school connected with the mission is proving a great success. Over sixty students have been enrolled, and the school is entirely self-supporting, providing not only all salaries, but also all necessary equipment, while a small credit

balance enables Mr. Ancell to maintain a smaller day-school in another section of the city. A new railroad line is being built at Soochow. The central station is within a quarter of a mile of the location of one of the Church's sub-stations. This greatly increases the range of mission usefulness. Mr. Ancell hopes to be able to take advantage of many new opportunities for improving the work as soon as his friends at home help him to complete the \$2,000 building and equipment fund he now has under way. This section of the city, called San-daung, will soon be the busiest part of Soochow, and a strong, well-equipped station will have a powerful influence. Gifts for this purpose should be sent, as usual, to the Treasurer of the Board of Missions.

Hospital Work in Mid-China

NO better evidence of the pressing need which St. James's Hospital, Gankin,

China, is supplying can be found than the fact that in spite of Dr. Woodward's absence on furlough, to secure funds for enlarging the institution, its work steadily increased under the management of Dr. MacWillie and Dr. Taylor. In one recent month the number of cases cared for in the dispensary exceeded 1,100. During the past year Dr. MacWillie has performed 348 operations under anæsthetics and more than 300 minor operations. At times the hospital has been so crowded that the quarters for twenty patients have been obliged to accommodate forty. One of the interesting features of the work is its steady progress toward self-support. Last year, the running expenses, aside from the stipend of the missionary physician, were more than covered by the receipts, although in most cases the charges are exceedingly modest, some times not more than a cent or two, and rarely running above five cents. The country about Gankin, with its population of 5,000,000 people, for whom there are no other hospital facilities than those provided for by the twenty beds at St. James's, offers abundant opportu-

nity for itinerating work. On a recent journey to an out-station, sixty miles away, Dr. MacWillie was kept busy all night at the native inns. The patients literally came in crowds asking for relief.

*The Telegram
Was Sent*

THE response to the request for special gifts to enable Bishop Rowe to retain Mr. Edward J. Knapp upon his staff has been inspiring. The amount asked for was \$1,000; the amount offered is over \$4,000. Two individuals each offered to provide the entire amount. Other gifts ranged from \$1 to \$500. It has been agreed that the privilege of maintaining Mr. Knapp in the field for the current year shall be awarded to a group of people in Calvary church, New York. This is Mr. Knapp's home parish. None better than its members know the quality of the representative they have sent to the field. Other donors have been asked to give the Treasurer further instructions with regard to the disposition of their gifts. Although Bishop Rowe has not yet replied to the telegram relieving him of anxiety in this matter, it is needless to say that he is grateful for the fine recognition, implied by these gifts, of the worth of the Alaska work in general, and of this one member of his staff in particular.

The first pledge for Mr. Knapp's support came from the mountains of North Carolina. Archdeacon Hughson wrote: "I have known Mr. Knapp for many years and his missionary life has made him one of my ideals. Five of our mountain missions will promise \$10 each—\$50 in all—if you need it. It will be a blessed privilege for my mountaineers to give this mite."

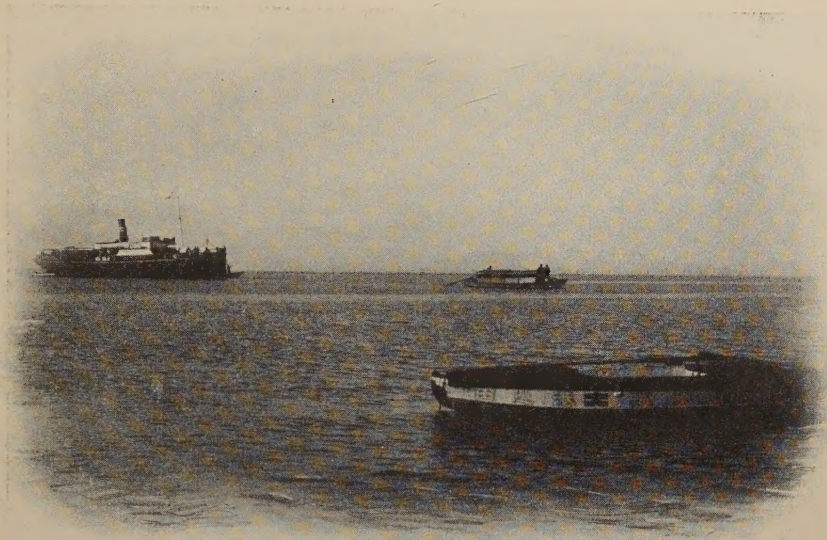
*St. Paul's College,
Tokyo*

PRESIDENT Tucker starts early this month on his return to Tokyo. About \$2,500 are still needed to provide for the immediate necessities of repair and enlargement at St. Paul's College. The largest addition to the fund last month was a single gift of \$1,000. This

amount was sent as a thank-offering for Dr. Lloyd's decision to remain at his post in the Church Missions House, and he was asked to name the purpose to which it should be applied. Recognizing, as he does, the vital importance of the Church's work in Japan, not only to the empire itself, but throughout the Far East, and knowing something of the contribution which St. Paul's is making to the Church in training many of her future clerical and lay leaders, he speedily decided that the proper equipment of St. Paul's is the most pressing present need within his knowledge.

A YALE University has established a new chair upon "The Theory and Practice of Missions,"

and has elected the Rev. Harlan P. Beach, Educational Secretary of the Student Volunteer Movement, for Foreign Missions, as the first professor. While the chair is connected with the Yale Divinity-school, its scope is such that the new professor will be associated with the post-graduate and academic departments of the university. In order to guard against any merely theoretical discussion of the missionary enterprise, the terms of the foundation provide that the occupant of the chair shall be permitted to spend one-third of his time in mission lands. Thus the professor of missions will have his laboratory no less truly than the professor of chemistry, and his observatory no less truly than the professor of astronomy, but he will journey round the world to make his experiments and take his observations. The rare wisdom of this provision should do much to aid in developing a thorough science of missions. Mr. Beach, who was formerly a missionary in China, will, in addition to other duties, lecture upon the Chinese religions and give instruction in the Chinese language. It is evident that such a department cannot exist in a great university without broadening the undergraduate conception of missions and having a wholesome influence in collegiate circles generally.



PASSENGERS FOR TANABE LEAVING THE STEAMER IN A SMALL BOAT

ONE PHASE OF A BISHOP'S WORK IN JAPAN

BY THE RIGHT REVEREND SIDNEY C. PARTRIDGE, D.D.,
BISHOP OF KYOTO

HOW does a bishop in Japan go about his work? That question must be often in the minds of readers of *THE SPIRIT OF MISSIONS*. Let us see. I have just returned from a trip to the most southerly station in the District of Kyoto—Tanabe—or “Field-side,” in the Prefecture of Wakayama. The Rev. Mr. Hayakawa and I left Osaka one Friday afternoon on a little steamer whose limited accommodations and heavy passenger list made the all-night journey anything but comfortable for those who find travel by water rather disturbing. We arrived early Saturday morning in a drizzling rain. Mr. Horiuchi, the resident catechist, was waiting for us on the beach.

The morning was spent in a neat little hotel amid the ruins of the old castle.

In the afternoon we took a walk to a neighboring hillside, and climbing a steep flight of temple stairs, had a fine view of the town and surrounding country. In the evening the parlor of the hotel downstairs was filled with the candidates for baptism and confirmation. After I had given them my *a'isatsu* or greeting, Mr. Hayakawa proceeded to examine them. This took until a very late hour. The governor of the *gūn* or district sent a special messenger with his card, regretting that, owing to important business in the country, he was unable to welcome me in person.

Sunday morning we held our services in the little three-roomed mission house, and most enjoyable they were. First, the Sunday-school with an examination, by large charts—on the Lord's Prayer, the Creed and the Ten Commandments—



THE FIRST MEMBERS OF THE TANABE CHURCH

The Rev. Mr. Dooman stands in the centre; Mr. Horiuchi, the Catechist, on the extreme right

and then the instruction and the hearty singing. After this came Morning Prayer and the Holy Communion. The Rev. Mr. Hayakawa baptized three adults and one infant, and I afterward confirmed a class of six. I wish all our friends at home could have witnessed that scene. One young lady, in particular, had a most thoughtful and spiritual face. As she stepped forward to the little font it became fairly illuminated with the light of the new and sacramental life upon whose threshold she was standing. I have often seen it thus in heathen lands in faces both young and old. Next to her the mother with the child in her arms had walked ten miles over the country roads to church that morning, carrying the little burden patiently on her back, and she carried it back over the selfsame road at sunset, but not the same child that it had been in the morning—the joy in her face showed that so plainly; but the new and sanctified “child of God” now, a “member of Christ” through baptism.

In the sermon I spoke to them of our Blessed Saviour’s gracious words: “Henceforth, I call you not servants, but I have called you friends,” and tried, in some humble way, speaking feebly through another tongue, to show them the blessedness of this new relation. After the service I had a few special words, as is my custom, for the candidates—telling them of the priceless value of the gifts they had received.

Having given the morning to the Christians, we gave the evening to the *Mishinsa**—the “not-yet-believers”—our courteous term, always used for the heathen. It is much superior, even, to the term “unbelievers,” or “non-believers,” because it does not accuse them of any opposition to the Faith, but rather implies an interest in it which a

* A good deal of criticism has been passed at home, and some of it justly, on those who speak of the Japanese as “heathen”! We, in the Church missions, are very careful to avoid this, by alluding to those outside the fold in some such term as the above. St. Paul’s “Gentlemen of Athens,” states a principle always to be remembered.

A VIEW OF TANABE FROM THE HALL TEMPLE

further study will surely deepen. A large house had been rented on a leading street and fitted up as a *ko-gi-sho* or "hall for preaching of righteousness." Large posters at the doorway announced that there would be preaching of Christ's religion, and when we arrived, we found the place packed to the doors. After the reading of a brief scripture lesson and a few appropriate collects, a hymn was sung and the catechist introduced the Rev. Mr. Hayakawa, who spoke upon "The Religious Nature in Man, and How Christianity Meets It." Mr. Hayakawa is a graduate of the Berkeley Divinity-school at Middletown, Conn., and being thus familiar with the Church and its life in western lands is peculiarly fitted to explain its relations to the Japanese in their now "westernized" condition. He spoke long and fluently, and was listened to intently. I had the good fortune to sit behind him in the shadow of the platform, so that I could study with advantage, and without observation, the faces of the audience. He analyzed the religious nature of his people as only a native could, giving illustration after illustration from his own experience as a parish priest in the large city of Osaka, and then showed the utter inadequacy of anything but the true God and His Church satisfying the longing of the hungry spirit and the aching heart.

When it came my turn to address them, I took the words of St. James, about the "Father of lights," and the "good gifts" which come "from above."

I began, as one always has to do in addressing an audience of Oriental non-Christians, by showing them how we all must have a common basis to stand on before we can argue or talk intelligently as man to man upon religious subjects. I showed them how in all nations and in every age mankind had recognized the principle that "good gifts are from above"; but that until our Blessed Lord came and revealed unto us the Father, we were in doubt and mists as to the great Source from which they were granted. Christianity takes these great

principles, removes the erroneous and partial conceptions, clears the atmosphere, and shows the One Eternal Cause to be a Person, manifested through a Son, as a loving Heavenly Father. The meeting closed with a fervent prayer that all present might, in God's good time and way, be brought to know Him.

Monday morning I spent very pleasantly in study of certain passages of Holy Scripture with my fellow-worker, and in lecturing on the Church doctrine of *intelligent prayer*, as contrasted with

the growth and development of nations, and, after dwelling upon the history of their own country in the last half century, showed them, as well as I could, wherein they had unconsciously adopted, with their western civilization, very much that had sprung from Christianity as its base. I showed them how impossible it would be to keep up a purely national religion while at one with the rest of the world in education, commerce, finance, and the arts of peace and war—and that their future success depended,



THE DEVIL'S BRIDGE; A NATURAL CURIOSITY NEAR THE MISSION CHAPEL

the often too-indefinite and hazy petitions of many of our converts. In the afternoon at four o'clock I addressed a very interesting audience in the County Government Hall, which had been put at our disposal by His Excellency. A number of school teachers and government officers were among the listeners. As the subject, "Japan and the Brotherhood of Nations," was one that needed accurate knowledge of the language to make its meaning clear, I gladly availed myself of the offer of Mr. Hayakawa to act as my interpreter and spoke for over an hour to them in English. I showed them some of the universal laws that govern

as we all believe and teach, on their adopting the one great universal religion, but with their own individual national coloring. The courteous attention with which my arguments were followed, and the many cordial personal greetings afterward, more than repaid me for the extra day that I had given to their city.

In the evening I had a "quiet hour" with the catechist, and gave him what spiritual help I could from certain passages of Scripture. I feel an especial interest in these young men in the far-away stations. It is hard and lonely for them, they have few books to read and almost

no one to encourage them. I try to cheer them up all I can on my episcopal visits, and after this I hope to be able, with the kind offerings of friends in America, to make it possible for them to come up to Kyoto occasionally for rest and refreshment—bodily, intellectual and spiritual. I found the catechist had many long and lonely walks to take by the seashore in visiting the Christians and teaching the enquirers, and I said to him, "How would you like to have a bicycle to help you in journeys?" "Oh!" he said, "that would

aside for holy uses and the reverent worship of Almighty God! It is hard for me, and especially hard for my people, to enter into the true spirit of worship when we have to celebrate the sacraments of the Church in the same room where my family eat, drink and sleep." Fortunately, we found a larger house quite near at hand. It had a ten-mat room, which we could reserve at once for a chapel. No time was to be lost, so we sent for the landlord and clinched the bargain there and then—the entire rent



THE COUNTY HALL IN WHICH BISHOP PARTRIDGE ADDRESSED AN AUDIENCE OF TANABE PEOPLE THROUGH THE COURTESY OF THE GOVERNOR

help me so in getting about from place to place. Why! I could accomplish almost twice as much!" So there and then I promised him a bicycle; and now that I am back in my study in Kyoto, I am thinking how I can get it—and eight or nine others. They could all be used to advantage by our Japanese helpers.

Before leaving I was able to remove our mission establishment to more commodious quarters. I asked Mr. Horiuchi what his greatest need was, and he promptly said: "A larger house—not for myself or my family's needs, but in order that we can have one sacred spot set

being ten *yen*—\$5 gold! This gives us under one roof a chapel, Sunday-school room, rectory, and everything complete. Think of all this for \$5 a month! It would cost five times that in Kyoto, but of course rents on the far-away southern coasts are much cheaper. We need at once a set of chancel furniture for that chapel. I can have them all made for about \$50 gold.

The returning steamer blew her whistle very early the following morning—even before the dawn! As the daylight came into our room the little *né-sans*, or maids, were hurrying the

breakfast, and very soon all was ready for our departure. Well-nigh the entire congregation was there upon the beach to see us off. As we passed out of the hotel porch after the somewhat ceremonious, though customary, farewells, a handsome young police officer with new uniform and glistening sabre saluted us and insisted on superintending our baggage. I thought his face looked familiar—why, yes! he was the young man in modest civilian's dress that I confirmed

we be who are permitted to preach the unsearchable riches of Christ.

The sun is shining brightly now over the deep blue bay. The flashing lights from cliff and distant isle that have warned the mariners by night are now extinguished; the dull, lead-colored man-of-war, fresh from the victories of the eastern seas, is steaming out again into the open with the flag of the Sunrise Kingdom fluttering at the peak. Tanabe and its little flock are lost to sight as



THE TANABE LANDING PLACE IN FRONT OF THE STEAMER OFFICE

the day before. We passed along the line bowing low to one and all, and prepared to step into the passenger-boat, when a voice said: "No! No! Not that; the Christians have chartered a special boat to take their bishop out to the steamer." There is always something peculiarly touching to me when I thus am parted from my people by the sea. I do not feel it so much when I am leaving in the *kurumas*, or trains, but when the little boat bears me away, and I see them standing there upon the shore, and hear their farewell messages of gratitude and blessing. I feel, as perhaps at no other time, how happy should

our staunch little craft ploughs its way along over the long rollers of the Pacific. In and out between the headlands, one beautiful crescent bay and inlet after another, boatloads of fruit and oranges, oranges everywhere, until in the afternoon we drop anchor in the quiet waters of *Waka no ura*—the "shore of the song of peace" immortalized in ancient Japanese song and story. Thence a four-mile ride through ancient groves and around the base of the castle of Waka-yama with frowning wall and mossy moat, and we find the waiting train on the Nankai railway ready to bear us on the five hours' ride back to Kyoto.

PORTO RICO PLANS AND POSSIBILITIES

BY BISHOP VAN BUREN

ON my return from "the States," I find opportunities for Church extension opening in many directions.

Landing in San Juan on December 8th, I spent a busy week in consultation, ministrations and exploration, planning for greater efficiency in school and parish work, with the rector, the Rev. Mr. Mitchell, the teacher, Miss Woodruff, and the deaconess, Miss Weidensee. I visited the Candelario district in Bayamon, where four acres of land are offered on condition that we place a church there within a year for the thirty-five American families living in the vicinity. I went to Ponce December 16th.

On Sunday evening, after the services of the day, I met the members of the hospital committee, reported the results of my summer's work in raising money and invited them to meet me for business on the following Wednesday evening. On Monday and Tuesday I consulted a builder as to the practicability of certain plans I had formed for saving the church building, but found that it was in such condition as would render any expense in that direction a waste of money. So we must keep on using the old building as long as we can, in the hope that we may be able to build a new one before the old structure literally falls to pieces.

I examined a plan suggested by the Rev. Mr. Watson and his vestry for raising the rectory, moving it back from the street and placing a first story under it for purposes of school and parish house. This I found could be done for about \$2,500. It seems to be the best solution possible of the school question. I visited the rooms rented for a school and residence of Miss Cuddy and Miss Davidson and found them crowded beyond all comfort with a bright and interesting

band of children to the number of forty-seven.

Mr. Van Leenhof, superintendent of the coffee plantation at La Carmelita, came in and reported that he had suspended work on the proposed church at that point, as we had not been able to maintain regular or frequent services there. He said that Miss Fordham was doing excellent work in the school, but that we needed a priest who could minister to the people in their own language. We must have a priest for La Carmelita. A man from the States who would apply himself to the study of the language would, after a while, find good results. But there is no concealing the fact that it would be a hard and a lonely post.

Mr. Van Leenhof invited me to go with him to visit Semil, another plantation, where the people would welcome our Church. But I said, "Mr. Van Leenhof, what is the use in undertaking work at Semil when we are not advancing at La Carmelita?" To which he sadly replied, "You are right."

On Friday, December 22d, I took ship for Vieques to give the people their Christmas Communion. We arrived on Sunday, at eleven o'clock, and I preached in All Saints' Church immediately after landing. At seven o'clock and at midnight we had Christmas eve services. On Christmas morning it rained and there were only about fifteen present at the eight o'clock celebration.

At eleven I sailed in a little boat for the Island of Culebra, some fifteen miles from Vieques and about seventeen miles off the eastern coast of Porto Rico. This little island possesses a splendid harbor and affords shelter for the United States war vessels which practise their men in its vicinity during the winter. I landed there early Christmas afternoon, and

found some of the naval officers. To my offer of a Christmas service that night, they replied that the notice was too short and that a ball was scheduled for the evening.

Accompanied by Mr. Ricardo Amado, who offers us land for a church, I took a little rowboat and went across the harbor to the proposed site. I regard Culebra as a strategic point for the Church as well as for the navy. There are about 1,000 people scattered over the

island, and no church of any kind. Many of the people are English-speaking blacks and eager for a church. There are some 300 marines there with their officers, some of whom have their families with them. It is probable that there will always be a United States naval station there. Thus a congregation is assured if we only had the means for building a church and rectory, and a man who would be content to do hard service.

PIONEERING IN NORTH DAKOTA

BY THE REVEREND E. W. BURLESON

IT is the grief of some and the sneer of others that the "Episcopal Church is always the last one to reach a town." But this so-stated fact has had two exceptions in North Dakota within a month. In one instance the bishop was the minister, and held service in a barn in the town of Alfred, only a few days old, where a church is now building. In the other, the rector of Grace Church, Jamestown, whose farthest mission station in the parish was ninety-eight miles distant, made a trip to the new-born town of McClusky, twelve miles further away, and held the first service when the place was just four days old, and had sold town lots to the amount of \$10,000. On the offer of the town site company the missionary selected four lots, so chosen as to place the church on a commanding little knoll. There are a few scattered Church folk about here, coming from Marquette, Minnesota and other dioceses, and prizing the ministrations of the Church.

It was planned to have the first service on the church lots, but the mosquitoes attended in such quantities as to make it undesirable, so we adjourned to the printing office at the cordial invitation of the printer, an ex-Presbyterian minister. The office is a building that had been moved overland on four strong wagons the preceding day. The next day added a bank, a dwelling, a restaur-

rant and foundation for a second bank. The whole town attended service, and found seats on chairs, boxes and the imposing stone, while some had to stand. It was not a very rubrical service but very earnest. The singing was hearty indeed and the attention and devotion striking.

The plan is to raise a small chapel, if we can get funds, where all religious bodies may have services in turn—a chapel of the nations as it were. Had we a man for the field we could easily win the whole vicinity to "the old ways," but we are so short of clergy, only twenty in an area of almost 71,000 square miles, with a population of some 600,000, that it is impossible to seize these openings as should be done. Strange, indeed, that men of the clergy wont come to help build for the Kingdom in a state that holds the best health record in the Union; where every day as you travel you meet graduates of the best universities at home and abroad, and noblemen from many lands; where there are by the thousand "sheep having no shepherd"; where they are sure of food and raiment; where they can build on their own foundations, "bring light to them that sit in darkness and guide their feet into the way of peace." If a few men will come and help us we shall soon relinquish all missionary assistance and establish a diocese the Church may well be proud of.



DR. CLAUDE M. LEE

A PHYSICIAN FOR SHANGHAI

DR. CLAUDE M. LEE is a native of Virginia, where his father has for many years been one of the leading clergymen of the diocese. His preparatory training was received at private schools in Charlottesville. Before entering the University of Virginia he spent a year in business. After taking a year of academic work he entered the University medical school and received his degree in June, 1905. Then followed six months of hospital experience at the United States Marine Hospital in Chicago. Dr. Lee has always taken his share of Church work, having taught in the Sunday-school and served as a lay-reader in mountain missions near his father's parish in Charlottesville, and he is also an active member of the Brotherhood of St. Andrew. Several years ago he decided to devote his life to missionary work and studied medicine because he felt he could do more good as a physician in the mission field than in any other capacity. On the evening of January 14th, the members of Dr. Lee's Brotherhood chapter arranged for a farewell ser-

vice in Christ Church, Charlottesville. Addresses were made by his father, the Rev. H. B. Lee, by the Rev. E. W. Hubbard, by Dr. Lee himself and by Mr. Richard V. Taylor, Jr., who spoke on behalf of the students at the University of Virginia expecting to go to the mission field.

Dr. Lee has been assigned to the District of Shanghai, and if present plans are carried out, will, after some preparatory work at St. Luke's Hospital, and the necessary study of the language, be detailed to Wusih, an important city of about 300,000 people, sixty miles inland. There is no hospital there, but great need for one. Bishop Graves hopes that by the time Dr. Lee is qualified to take sole charge of medical work the Church will have provided the necessary funds for the erection of a hospital building.

A MESSAGE FROM THE FAR NORTH

WRITING to the editor to enter a year's subscription in the name of the United States deputy marshal at Eagle, Alaska, the Rev. A. R. Hoare, our missionary at that point, says:

This is an extraordinary winter, November 24th, and the river at Eagle not frozen yet. This stretch of river for ninety miles has not closed, although ice has been running thickly for five or six weeks; no mail arrived or departed until two days ago for nearly forty days, a record for Eagle.

Congratulations on first balancing receipts with expenditure. The return was splendid. Will try and do our little mite for next year shortly.

A CAUSE FOR REJOICING

I AM feeling joyful because of having recently baptized forty persons, from heathenism, at Nyano Station, where the Rev. Z. B. S. Roberts is working under me. My hands are full now, as I am building there a thatched schoolhouse.

*The Rev. C. M. W. Cooper,
Greenville, Liberia*



BISHOP EDSALL AND THE INDIAN CONGREGATION PRESENT AT THE CONSECRATION OF THE CHAPEL OF THE MESSIAH, PRAIRIE ISLAND, MINNESOTA

AN INDIAN CONSECRATION SERVICE IN MINNESOTA

BY MARY ALICE ROLLITT

ON Tuesday, October 10th, at Prairie Island, Minn., there was consecrated the Chapel of the Messiah, which has been built for the Sioux Indians, located at that place. Prairie Island is about twelve miles up the Mississippi River from Red Wing, and is one of the largest islands in the "Father of Waters," comprising some twenty-five square miles. It is occupied by a few white families—mostly Scandinavian—and about sixty Indians. These latter have small allotments of land from the Government, consisting of from seven to fifteen acres apiece. For the most part they are wretchedly poor. Heretofore they have been numbered as a part of the congregation of Christ Church, Red Wing, and for many years it has been no uncommon sight, at a celebration of the Holy Communion, to see five, ten, fifteen, or even twenty Indians, waiting until their white brothers had received, and then coming forward reverently to take their places at the Lord's Table.

Within the last five years it has been evident that more direct spiritual oversight must be given to these neglected red brethren, and arrangements were made by which Henry W. St. Clair, then a student at Seabury, was able to hold services among them twice a month. A little over a year ago the Diocese of Minnesota assumed the responsibility for this work, but it still remained under the supervision of the rector of Christ Church, Red Wing.

A branch of the Woman's Auxiliary has been organized among the Indian women, and they have made quilts and done plain sewing for their white neighbors. When Bishop Rowe visited Red Wing in the winter of 1905, these women walked the twelve miles to the

city to bring him a gift of two dollars for his work in Alaska. Not infrequently these Indian women—and sometimes the men as well—have been the guests of the Red Wing branch of the Woman's Auxiliary and have mingled among us with that native dignity which is so marked a characteristic of the red man.

Their work is all the more praiseworthy when we remember that they are far from any reservation where they might learn the arts in which the Indian becomes so proficient, and that they come but rarely into contact with others of their race. The nearest Indian school is two hundred miles away, where the Indians are not eager to send their children, for it is a heart pang to the Indian mother to part with her children for nine or ten months out of the year. There is a district school on the island, but to it the Indians do not go because of the difference in language. So these people—the remnant of a great race—have been left amidst poverty, ignorance and disease. Although they have houses they are little more than shacks, utterly inadequate for shutting out the winter's cold, and so many of them have put up their old style *tipi*, and are living a life half native, half civilized, with the natural consequence that consumption is rampant among them.

And yet to these people the vision has been vouchsafed, and with a great desire, out of their penury, but with gladness of heart, they brought to the rector of Christ Church, about a year ago, the sum of \$50, requesting him to hold it for them until they had enough to build a chapel of their own. What an object lesson of the power of the Cross!

Upon consultation with Bishop Edsall, it was found that the erection of a chapel such as would meet their needs

was not so difficult an undertaking. There was a little unused church at Point Douglas, not far above the settlement, which the bishop presented to the Indians. The funds for taking this down, purchasing necessary new materials, and erecting the new building—as a *tipi-wakan*—on Prairie Island were provided by the American Church Building Fund Commission, Bishop Edsall and other interested friends in the diocese. So last spring, as soon as the river was open, the little church with its windows and furnishings was brought down the river and the Indians saw the beginning of the realization of their hopes.

The building is very simple, the interior being finished in the natural pine. The chapel has been beautified by a rood-screen, the gift of Mrs. Whipple, in memory of our great-hearted bishop, who loved and cared so tenderly for his red children. The font was given by one of the communicants of Christ Church. The kindness of another member of the home parish has provided a complete set of altar linen and a communion service is promised.

The chapel will comfortably seat eighty people. It has been built upon an acre of ground deeded to the diocese by one of the Indians—Thomas Williams—it makes one think of the widow's mite), and this is to be to them "God's Acre." Already there have been two burials in the new churchyard.

In the service of consecration Bishop Edsall was assisted by the Rev. Henry Whipple St. Clair, the Rev. J. W. Barker, D.D., of Hastings and the Rev. C. C. Rollitt, of Red Wing. At the same time the bishop confirmed a class of seven, and set apart two lay-readers, Thomas Whipple and Thomas Roulliard. The entire service (except the prayer of consecration) was in the Sioux language. Mr. St. Clair read the epistle and Mr. Rollitt the gospel. The service was most heartily rendered and the singing was inspiring. Thomas Roulliard, a young Indian from the Carlisle School who is to enter Seabury next fall,

played the organ. The offering, amounting to over \$34, was given to the bishop.

Services in the chapel will be provided for by the two lay-readers, who will officiate every Sunday, and by the Rev. Henry W. St. Clair, who will come once a month from Birch Coulee, in the extreme western part of the state. For special services the Indians will look to the rector of Christ Church, Red Wing.

Two of the Indians, Thomas Williams, the president of the bishop's committee, and Thomas Whipple, one of the lay-readers, were among the scouts of General Custer in the stormy days of border warfare.

Apparently boy nature on the island is the same as boy nature everywhere else, for Thomas Williams finds it necessary to keep the tongue of the bell in his pocket, in order that the small boys may not ring it at inopportune moments.

For months the coming of the bishop and the setting apart of their *tipi-wakan* have been looked forward to by them and have formed the principal topics of their conversation. It was a great day for them—greater, let us dare hope, than even they have anticipated—for the chapel will be to them the ever-present symbol of the abiding love of the Great Spirit, Who watches over all His children, and Who put into their hearts the desire for a place they could call their own in which they might worship Him. May we not hope that it will be to them a watch tower against debauchery, ignorance and sloth which so closely beset them, and that this longing for God may so fill their hearts that they will "go from strength to strength until before the God of gods appeareth every one of them in Zion"?

ARCHDEACON STUCK writes that the Rev. C. E. Betticher reached Fairbanks in September and "has entered upon his work with a vigor and an enthusiasm that promise well for the interests of the Church."



THE MISSION CHAPEL AT SOOCHOW

THE REMARKABLE STORY OF OUR SOOCHOW PROPERTY

BY THE REVEREND BENJAMIN L. ANCELL

THIS is interesting," said Bishop Graves; "the story ought to go to THE SPIRIT OF MISSIONS."

The bishop was in Soochow, and I had been telling him the history of the property we bought here, and showing him the Tai-ping seal we had found. The story illustrates well "the changes and chances of this mortal life" and its terrestrial theatre.

When we arrived in Soochow and it became known that we wanted to purchase property, several houses were soon offered us. The place we finally settled on was the dilapidated shell of what had evidently once been a very fine residence. Although close to densely crowded sections, it stood almost alone in the midst of the ruins of houses on all sides—entirely alone except for some small houses that had been comparatively recently built. We wondered how it happened that this alone survived the fires of the Tai-ping rebels in the '60's. The mys-

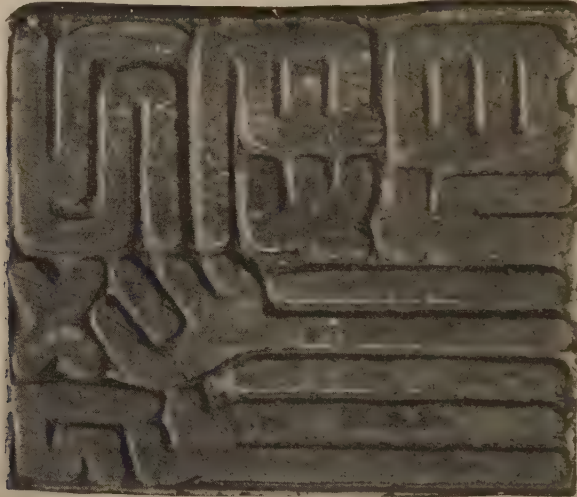
tery was explained when we heard that this place, the fine ancestral home of the Tsiang family, had been selected as headquarters by the Tai-ping general when the city fell into his hands, and was so occupied throughout his stay here. The stay of this army in Soochow was marked by great destruction of property. All over the city one still comes upon Tai-ping ruins. But the destruction fell most heavily in the vicinity of their camps, where even the want of fuel furnished a pretext for wrecking. Here, at headquarters, the devastation was complete, and only this one house antedates the "Army of Great Peace."

When the Tai-pings came into the city many people fled—one-half the population is said to be a conservative estimate. Of these, many families disappeared utterly, but some returned. Among these last were the Tsiangs, whose home the general had occupied. This family had long been wealthy, and prominent not

only in Soochow, but in official circles. In the Ming dynasty, one of the family had been prime minister, and several evidences of high favor appear in marble tablets presented by emperors. But when they returned here the glory had departed. Some who read this will know how war can annihilate wealth, and will sympathize with these people. Their condition changed only from bad to worse. Little by little parts of the huge house were rented out. Then, as the property decayed, the better tenantry moved elsewhere, and the house became a roosting

such things. Some "ancestral tablets" were also found, though none bears the name of Tsiang. When the family went out the only favor asked for themselves was that the old mother of the men might take a cutting from a big rose-tree that grew in the principal courtyard.

The process of reclaiming this property has been slow, but interesting. More than half the building had to be torn down, and sunlight has transformed many an ugly spot. Heaps of refuse, the accumulation of years, have been cleaned up, and the ground has been levelled.



THE FACE OF THE TAI-PING SEAL

place for the very poor. When we bought the place more than two hundred people had to be dispossessed—forty odd families! The Tsiangs themselves occupied only one suite of the eighty odd rooms. Into these had been accumulated the lares and penates of generations, and for hours there was a mighty bonfire in the courts. Having nowhere to carry their stuff, with great wisdom they burnt it. Many stone tablets, gifts of emperors among them, were removed, and now repose in a carpenter's shop near by, never again, probably, to proclaim the honor and dignity of the family. Of the things no doubt supposed to be destroyed I recovered a number of family portraits, some of which are good specimens of

The opening of windows and the liberal use of whitewash have changed appearances no little. Now we have a "compound" as cozy and clean and bright and airy as one could wish. A nice wall along the front street gives a good face to the place. Passing through the porter's lodge, one enters a large courtyard, which is the playground of our boys' school. On the east side are four school-rooms. Then one passes another row of buildings, the central one being our chapel, with an office and another school-room on the west. Behind the next court is the house used as the residence of the foreigners, with the orphanage on the east, and on the west some rooms originally intended for catechists, but now oc-

cupied by boarding pupils. Behind still another court is the house for the native clergymen, flanked by out-houses. Still further in the rear, on a separate lot, the foreign residence is going up.

When house-hunting the clear spaces around this place gave it favor in our sight; but to the Chinese mind, with its inveterate taste for crowding, our selection needed explanation. This was easily found. It was recalled that vast quantities of treasure were rumored to be buried here—whether by the Tsiang family, or by the Tai-pings when they fled from General Gordon and Li Hung-chang, was not altogether clear. But obviously the foreigners knew that the treasure was here. So Chinese curiosity was satisfied.

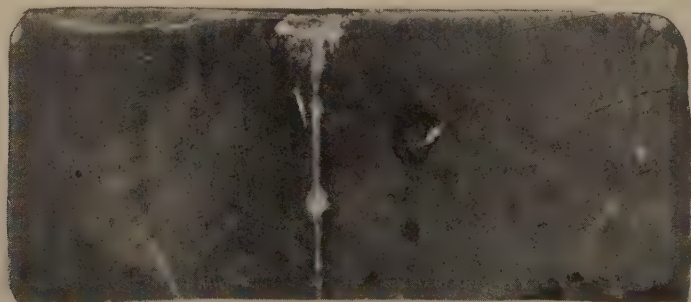
It was scarcely with the hope of finding this mysterious treasure that we bought the place and commenced the work of renovation; though in a way there was fulfilment. Those parts that we tore down yielded some fine timbers 300 years old—such timbers as it would be hard to buy now. There was also brick enough to build the deacon's house and almost enough to wall in some additional land bought. The whole area was a very quarry of stone. Sometimes an old *cash* would turn up, though I heard of none of any interest, as none were over 400 years old. But one day, in removing the tiled floor of a large hall, we came upon a real treasure—nothing less than the official seal of the Tai-ping general. The older people around here well remember that man and his soldiers. They tell me that those soldiers were more

dreaded than pestilence, for pestilence was more pitiful.

And now that seal lies before me, a strange, barbaric thing, for all it looks so innocent. Had it voice, it could no doubt tell us many a weird tale. The photographs fairly represent its appearance. Its size in inches is about 2.6x2.2x1.5. The Chinese speak of it as jade. It is not, however, real jade, but a soft gray stone with brown and reddish markings. It is in almost perfect condition, only an upper corner being slightly chipped. The legend is intact—that legend which invests it with interest and horror—"Kill man take money"—Your money and your life. Such was the motto of the "Great Peace" men.

How this strange relic of a time and a cause long dead came to be lying under a tile here, we can only conjecture. Whatever the truth may be, here is the seal before my eyes. Its career has been run. Ended is its ability to authorize pillage and plunder and all crimes. Here, where it was once the token of a dreadful power, it now lies harmless; captive, as it were, in alien hands.

It is from such uses, and such associations, that, in the mysterious ordering of God, this place has been redeemed. Can one think of it, and all its associations, with indifference? Here a mighty drama has been wrought, in strife and pain. May the land now have rest. On this spot, where have been borne the banners of cruelty and hatred, the Cross is now lifted. The army of men has made way for the Army of the Living God.



A SIDE VIEW OF THE SEAL

WHY THE WOMEN CANNOT COME TO CHURCH AT CHIAO KEO

BY THE REVEREND ARTHUR M. SHERMAN

A BUSY suburb of busy Hankow is Chiao Keo. About seven years ago we opened a chapel there and placed it under the charge of the Rev. Mr. Yu, the priest at the nearest city church, St. John's. The work has been growing so large that we are being crowded out of our present quarters. The place we have is simply a rented house—and a small one at that. A part of it is fitted up for a chapel. We have about seventy Christians and at a pinch forty can be seated in the room. This is not large enough for the Christians, to say nothing of inquirers and heathen. And as we require the school-boys to come to service, they are obliged to stand up when there is a full congregation. The women cannot come; there is no place for them to sit, and Chinese customs are so rigid regarding the separation of men and women in public that they cannot be crowded and pushed in with the men in such small quarters. The work among the women is practically at a standstill. It is going to be a pretty poor sort of growth to Christianize the men and leave the women still heathen and sunk in ignorance and superstition. The home is going to be what the mother is.

We need about \$4,000 to buy land of our own and put up a chapel, school-room and small residence for the native catechist. Land has become very high in Chiao Keo because of the building of the railroad. It would cost about \$1,500 to buy the small place we now rent. Six years ago we could have purchased it for about \$300. This land is owned by a widow who may sell at any time, though she promised to give us first option. If we are unable to buy it, it may

be impossible for us to get any other place, for land is in great demand. So the Church would be left without a home to carry on its growing work in this important centre.

And then how the enemies of Christianity in Chiao Keo would rejoice! I have never known a place in my own experience where heathen opposition has been more intense and active. Year by year the ranks of heathendom have been thinning, and the subscribers to idol processions and other heathen practices fewer and fewer, as the Church has grown. At last a number of the enemies of the Church took a solemn and secret oath, drunk in wine mingled with the blood of a rooster, to work harm to the Christian community by any means possible. They have tried to make trouble among the Christians themselves, and stir up ill will. They succeeded for a time, and brought no little trouble among us. But the enemy has been uncloaked and the design exposed. We have also had little robberies of the church premises, again and again. Mr. Yu says it is all part of the scheme to persecute the Church at Chiao Keo and make us feel that we are not wanted there.

I long for the day when we can raise up the Cross of Christ upon our own property, where we need not fear that the devices of the enemy can compel us to pull it down. The congregation and community are mostly made up of the poor sellers of vegetables. They cannot do much for themselves. Shall we be obliged to relinquish the ground we have gained? Who will come to the aid of this persecuted band of Christians in Chiao Keo and help them to secure their own church home?

MR. SHERMAN IS NOW IN THE UNITED STATES ON FURLOUGH. THOSE WHO WOULD LIKE TO HEAR HIM TELL MORE FULLY OF THE NEED OF THE CHIAO KEO WOMEN SHOULD ASK THE CORRESPONDING SECRETARY, 281 FOURTH AVENUE, NEW YORK, FOR AN APPOINTMENT



AN INDIAN VILLAGE ON THE BANKS OF THE TANANA

THE YUKON INDIANS*

BY THE REVEREND HUDSON STUCK, M.A.,
ARCHDEACON OF ALASKA

BY this term I imply all the natives in the interior of Alaska. They are of one general stock, called by ethnographers the Athabascan, and speak languages derived from one stem, though sometimes tribes separated by no more than a hundred miles have difficulty in intercommunication. On the coast they overlap and merge with the Inuit in the north and the Thlinkit in the south, which are distinct races; and sometimes coast tribes, like the Kobuks in the upper Koyukuk country, penetrate hundreds of miles inland, even to the dispossessing of the local tribe. But, speaking broadly, the natives of the interior are of homogeneous type. I have met them now from Eagle, near the British border, to St. Michael at the mouth of the Yukon; and from the upper waters of the Koyukuk at Bettles and Bergman to the upper Tanana at Goodpasture; that is, over twenty degrees of longitude and three and a half of latitude; and they need no special differentiation.

They are our particular care. They have been formally given over by the other Christian bodies who engage in mission work in Alaska to the Episcopal Church. Therefore, whenever I find Indians neglected, untaught, unevangelized, whenever I find them sick and suffering and uncared for, I take blame to ourselves. Talking amongst ourselves, I can see no escape from that position. I can make fifty excuses to outsiders, and my brain is tired and my heart is sick with making excuses. But, talking as a Churchman to Churchmen, I have something else to do than make excuses—something else to say.

It is a broad subject and I want to treat it broadly, having held my peace this long time that I might speak with something like adequate knowledge. I would move heaven and earth to make the Church at large see this thing from my point of view, if it takes all the summer, and, as we say here, if it kills every dog in the team.

We have two works in Alaska, the white work and the native work, and they are equally important. I have had my say on the white work again and

* This article was first submitted by Archdeacon Stuck to Bishop Rowe, and has his entire approval.

again, and will have more to say by and by. Now I would talk about the native work.

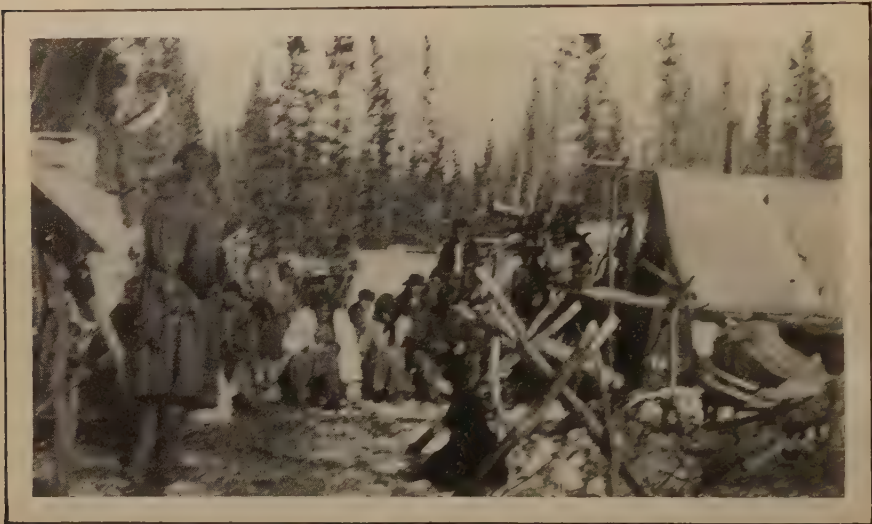
Where else in the wide world is a country given over entirely to the Episcopal Church—to the Protestant Episcopal Church, if you please, to the American Church, if you prefer that (I would be all things to all men in this matter if by any means I may move some)—as the interior of Alaska is given over to us without rivalry or interference? There is absolutely no other work amongst the natives of the interior at all, save in the moribund Russian mission at Andreafsky, and the Roman mission at Holy Cross, both near the mouth of the Yukon. We took it, we pledged ourselves to it, when we did not know what we were doing; when “the interior” meant nothing; when but few white men had penetrated the interior, before the Klondike stampede and the exploring and developing that has gone on by leaps and bounds ever since. Starting at Anvik, and leaving the 250 miles below that point to the Russians and Romans, we have 1,200 miles of the Yukon River before we reach the British boundary, and it must be remembered that when we reach the British boundary the work is taken up immediately by the English Church and carried right to the head waters of the Yukon. Leaving out that 250 miles where the Russians and Romans have missions, the natives of more than 2,000 miles of the river are under Anglican instruction exclusively, where they are under any at all, and 1,200 miles of that 2,000 belongs to us. But that is not all: I do not think it is half, though no living man could say for sure. “All the natives of the interior” is a tremendously “big order.” Here is 1,000 miles of the Tanana River, from mouth to source; 750 miles of the Koyukuk; 250 of the Porcupine; here are the Sushitna and the Copper, the Chandalar, and many lesser streams, all with natives on them. And I have not crossed the great divide to the Kuskokwim, the second largest river in Alaska, because I know nothing about that river, save

that it has natives on it. I met a party of adventurous Kuskokwims last winter, bringing sled-loads of furs to trade with at Fort Gibbon. It takes time to learn this country, and please God, by and by I shall know something about it. If the reader will look at a map, what I have said and have yet to say will be easy; if not, it will be a mere medley of strange names and enormous distances; “meaningless magnitudes”; I am basing my plea and my argument on the map. I can prove my case up to the hilt to any man with the map before him. So if this thing interests you in the least—get a map.

We occupy six points on the Yukon River with our Indian work, and there are two other points that we make attempts to keep some sort of hold on—eight in all. They are—coming down stream—Eagle, Circle City, Fort Yukon, Rampart, Tanana, and Anvik; with Stephen’s Village at the mouth of the Dall River, which is reached from Rampart, and Kokrine’s Station, 100 miles below Tanana, reached from the mission of Our Saviour at that point. This covers all our native work in the interior of Alaska. Let us confine our attention to this Yukon work for a few moments. In my judgment, Fort Yukon, at about midway between source and mouth of the river, and at its most northerly point—just within the Arctic Circle—the oldest post on the whole river, dating, as it does, from Hudson Bay Company’s times in 1846, is the great strategic point, to employ the military slang of the day, for the mission to the Yukon Indians. The Porcupine, the Chandalar, the Big and Little Black Rivers, the Salmon River, all come together near this point, and all have natives on them, besides the large village of Fort Yukon itself. It has been a gathering point for natives from time immemorial. It has had some sort of Church work almost from the first establishment of the post. The English Church had a mission there before the Alaskan purchase. I believe that it is to-day the natural nucleus and the most advantageous cen-

tre for our work. In saying this I recognize to the full the importance of the work at Tanana and Anvik. I have visited both those missions. I know that Mr. Prevost's work at Tanana has laid one hand on the Koyukuk and the other on the Tanana River, and I have encountered its results 700 miles north and 500 miles south. I have seen with my own eyes the extent to which the work of Mr. Chapman and Miss Sabine at Anvik has wrought a moral and social revolution in the native life. One cannot

enterprise for the careful scientific breeding of the best dogs for the trail. It is getting harder and harder to procure good dogs, and there has never been any attempt in Alaska to breed them scientifically for coat, for feet, and for speed. A good dog is worth from \$60 to \$100 to-day. Owing to the growing practice of gelding trail dogs, some such enterprise must be set on foot if the demand is to be supplied. Such an enterprise, "The Bishop's Kennels," I call it in my mind, could employ a number



AN OPEN-AIR PREACHING SERVICE FOR THE INDIANS AT NEENANA

commend too highly their self-sacrifice, wisdom and patient, successful labor. One cannot be long on the Yukon River without seeing the fruit and feeling the influence of that Anvik mission. But I believe that Fort Yukon is the true vantage point for centring our efforts to influence the upper river, and it is there that I would centre it, with church and hospital and schools, without prejudice to the schools at Tanana and Anvik, and without the slightest interference with them.

I have dreams of industrial development amongst the Indians there; dreams of an industrial school; dreams of an

of natives in tending the dogs and in catching fish for their food, under the eye of some good "dog-man." Men would come from far and near to get fast dogs, when once the reputation of the kennels was established.

Year by year, as more and more white hunters and prospectors come into the country, the hunting diminishes. Year by year, as I look at it, hunting will become a less and less important factor in the native life. The reader will remember the man charged with vagrancy who pleaded that he was a manufacturer of smoked glasses to view eclipses with, "an occupation, your honor, which gives rise

to long periods of enforced leisure." The native occupation of fishing and hunting gives rise to just such long periods, and if he can manage to subsist, the Indian does not care much how long they are. Last winter the Fort Yukon Indians could hardly be persuaded to go hunting at all. Game was scarce and distant, rabbits were plentiful; so the squaws were put to work snaring, and the whole community lived upon a perpetual rabbit stew, to its physical detriment. Either some plan must be set on foot for the industrial employment of these Indians, or their deterioration through sickness, through idleness, through drunkenness, through ignorant animal licentiousness, must go on apace. We need elementary schools, of course, but we need manual training schools, too. For there is this to be remembered—I would stress this point—that while the coming of the white man diminishes the hunting, it increases the opportunities for other employment. Never was such a country for artisans of all kinds—even the roughest. With a knowledge of machinery any man can make big wages here; with a knowledge of hammer and saw a man can make \$10 a day.

It is easy to blame the Government for the neglect of the Indians, and I am tired of hearing about that. I would rather help these folk to help themselves than secure them perpetual rations of bacon and flour. Mr. Hoare stood between his Indians at Eagle and the distribution of rations from Fort Egbert, last winter, and I think he did wisely. Once begun, it could never be stopped. And I do not believe that Government schools for the natives will ever do much good. So far as my experience goes, the only schools in the interior that are really making themselves felt are the mission schools. It takes the whole force of the moral and religious influence of the mission to make the natives keep their children at school. The Government teacher at Fort Yukon—a capable young man, I thought, the son of a Presbyterian missionary—told me last February that his

average daily attendance for the previous month was 2.65. He seemed to enjoy his decimals. I spoke to the congregation about it on Sunday, and Mr. Hoare and I went around amongst the cabins and made a fuss, and the next morning there were eighteen children present. When the children do not come to school at Circle, Miss Woods goes out and gets them, like the giver of the marriage feast in the parable. When Mr. Hoare had absentees during the two months he taught school at Eagle last winter, there was trouble in the family at night. The only Government school I visited at which there was anything like adequate attendance was at Bettles, and the majority of the scholars were well-trained Kobuks from the coast, who have intruded into the Koyukuk country. The Koyukuks were not there, and it would be hard to make them use the same school as the hated Kobuks.

I am glad that the bishop has bought the N. A. T. and T. buildings at Fort Yukon, and I am glad he has sent Miss Woods there, and I hope with all my heart that she will have all she needs for the equipment and maintenance of that post. I can almost wish that Fairbanks had waited a year or two later before entering upon its wonderful growth and importance, so that I might have sat down awhile at Fort Yukon, as was at first intended. And some day, before it is too late, I want to go out into the woods and rescue that old-time Hudson Bay cemetery with its mouldering headposts with the names of Scotch factors who died in the wilderness fifty years ago, when men still thought that the Yukon flowed north into the Arctic Ocean.

Now I want to say, before going on any further—and I have not come to my plea and my argument yet—that I consider that the work that has been done for the natives on the Yukon is a work that has been good, and very good, and reflects the greatest credit upon the handful of devoted men and women who have labored at it. When I consider that all this while the bishop has had



AN INDIAN VILLAGE AT THE MOUTH OF THE GOOD PASTURE RIVER
The men, with the exception of a few superannuates, are away fishing

all the care of the coast country as well (and if that coast work were a million miles away instead of a thousand it could not be more completely separate), from Ketchikan to Point Hope, it amazes me that all the parts of this immense whole have had the thought and care which they display. The Church has been well served, and humanity has been well served, by the Alaska Mission, and I am proud to be connected with it.

But when all that has been done and is doing for the Yukon natives is weighed and considered, how does it cover the ground that was given over to us, and was accepted by us? How does it answer to the care of all the natives of the interior? Bettles is 600 miles from the Yukon River. How can a mission on the Yukon answer for the care of the Koyukuk Indians? Most of them have never seen the Yukon. They live and die in their own country. Some of the more adventurous have paid visits to the mission of Our Saviour at Tanana; I found two who had received baptism there. But what effect can that mission have on the tribe as a whole? I wrote about the Koyukuks last winter. I made a strong plea for a mission for them.

Now I am just returned from a trip 150 miles above here on the Tanana River, reaching the mouth of the Goodpasture River, say 450 miles from the mission of Our Saviour on the Yukon. I went on a steamer carrying a detachment of United States soldiers to repair the telegraph line. She was the third steamer that has ever breasted the Bates Rapids and lined her way up through the maze of channels and sandbanks that interrupts for fifty miles the navigation of this great stream. I met the Indians first at the Salchaket, where they have a fishing camp. The recent high water had prevented any fishing, for the salmon do not run in flood stream, and there was not much to eat in the camp. An old woman lay groaning with a badly swollen suppurated ankle, and by the kindness of Lieutenant Allen Smith, in charge of the military detach-

ment, I was able to procure for her the attention of the hospital steward accompanying the troops. In another tent was an old man, his face torn almost out of human semblance by the paw of a bear. While I was talking with the chief, there came to me a tall, raw-boned French-Canadian half-breed, who had identified himself with this tribe for two years past, and he asked me to marry him. It may be that he thought there was an officer of the law on board, for he had been living with the Indian girl he wanted to marry for the past three months, but it may well enough be that this was the first opportunity he had had of getting married. It was about midnight, but our July midnights are light enough for marriage services, and I had the little thing brought out and made her stand by her six-foot groom. She could not have been more than thirteen or fourteen years old, and she looked no more than twelve. He made the required promises in his broken English readily enough, but I could not extract one word from the girl. She stood twiddling her bare toes in the sand, head cast down, mute. Again and again I told the interpreter that she must say "Yes" or "No," in English or in Indian, but neither he nor I could get her to say anything. Old squaws remonstrated with her; the chief upbraided; but she twiddled her toes and stood mute. I believed that she wanted to "stay with her white man," but I would not marry her without her consent, and I was about to abandon the ceremony, when someone suggested that the groom be told to stand some distance off, and that she be told that if she wanted to marry him she must go and stand beside him. I consented to accept this indication of her matrimonial desire, and the groom, trembling with shame and mortification, moved half a dozen paces away. The meaning of it was made clear to the girl, and presently, little by little, she shuffled and sidled up to him, rubbing her little white teeth with a piece of broken mother-of-pearl button and twiddling her toes in the sand, but never lifting her head or uttering a word. It was an

amusing exhibition of aboriginal coquetry, a mixture of childish shyness and dread of the unfamiliar, with the eternal feminine peeping out, too. Then he knelt and she squatted, and he said the Lord's Prayer in French while I said it in English, and they were married. It was a shame to marry the poor child to him, but what was to be done, when they had been living together for three months?

Afterward I baptized three children at the urgent request of the chief. I could have baptized a dozen more had I been willing; but how can one take the responsibility of baptizing these children without the slightest provision for Christian instruction, without the slightest assurance of any Christian rearing? I will tell you the results of that sort of baptizing presently. Two of the children baptized were bright looking boys who appealed to me, and when the prayers were done, and a little interpreted talk had been made, I called the boys off and incautiously gave them a dollar apiece. It was soon after that I became aware of a movement to get the entire juvenile population out of bed, and I beat a hasty retreat to the boat. The thing was so absurd that no one with a sense of humor could have helped laughing, but I laughed with bitterness in my heart that these were our wards, solemnly assigned and accepted, part of the "natives of the interior" given over to the ministrations of the Episcopal Church, with the nearest Indian mission 450 miles away! Now, if you who read this account were in my place, what would you do?

Then we went on to the Goodpasture River, and there I had another experience. There is a permanent village at this place, with well-built cabins, but the capable adult men were all off fishing, and the village was left in possession of the old men, the squaws and the children. They were the shyest Indians I have met; off the route of travel, little accustomed to intercourse with white men; and it was a long time before I could get any speech with them at all. I went to a group of three or four half-



INDIANS AT THE MISSION HOSPITAL AT CIRCLE CITY



A SUMMER CAMP OF A FAMILY OF YUKON INDIANS

grown boys, standing off watching me, and with the aid of some cookies from the boat's cabin, I tried to make friends with them. Did they "sabe minister?" "No sabe." Did they "sabe church?" "No sabe." And then I asked a question and got an answer that I hope THE SPIRIT OF MISSIONS will print, even at the risk of shocking its readers. It shocked me. But it did more than that: it revealed in one phrase more of the Indian situation, more of the consequence of the intercourse between the natives and the wandering prospector, more of the consequence, that is, of the only intercourse with the white race that these Indians ever have, than it would be possible to put into all the words of mine that have been used in writing this article. Oh, it was eloquent! Pointing upwards, I asked, "You sabe God?" And one of the little chaps looked up to me in perfect innocence and said, "Me sabe God-damn"!

I would like to stop there. I think it might be well to let the meaning of that answer sink for a month into the shocked minds of the good people who read the Church papers; and go on in the next issue. But it was not all, and

I must finish the incident. After a while I got the women to talking a few words of broken English, and my approach was through one of them who brightened at the mention of Bishop Rowe. And then one of the old men came and fingered the cross that hung from the pocket of my flannel shirt, and pointed to me and talked excitedly to the women. Then a rusty tin tobacco box was unearthed from some safe deposit, and an old squaw opened it with trembling fingers, and in it were two pieces of yellow, folded paper, which proved to be the baptismal certificates of herself and her child, done at Circle City in 1900. The boy had been christened "Mark," and when I called for his production he was summoned by some totally different Indian name. Yes, it was the same boy. It was the boy who had given me the answer. Doubtless the mother and child had been on a visit at the time of the christening, and doubtless opportunity for instruction had been of the most meagre, and she had come back with her treasured papers—and little else!

Now I want to know what the reader of THE SPIRIT OF MISSIONS would do

about it, if he were in my place. Would he consider that with our missions on the Yukon we are doing the best we can, and let the rest rip? Would the efforts for the care of natives 500 miles away suffice to soothe his spirit, suffice to quiet his conscience that "the natives of the interior" are being cared for? I cannot do it. Before God I must try to do something for these poor people. They are ours; ours to care for, ours to teach, ours to bring to a knowledge of the Saviour and the Saviour's life. But are they ours to neglect? If our resources are insufficient, it is our business to increase our resources; if our men are too few, it is our business to get more men. It is our business to do anything and everything, as I look at it, except neglect this great charge. We are responsible for these people. We are responsible for natives that are born without baptism, are married without vows, die from neglect of medical attention, and are buried like dogs, without a prayer. We are responsible for them in the eyes of man and the eyes of God. Shall my faltering excuses to that lieutenant of infantry end the matter?

Here is my argument: That missions on the Yukon, however excellently well equipped and however earnestly conducted, cannot, of themselves, suffice for the care of the natives of the interior. Take the map and look at the distance from

the mouth of the Tanana to the Goodpasture River. And here is my plea: For a mission on the Koyukuk and a mission on the Tanana. I want to put a mission at Bettles on the Koyukuk and at Goodpasture on the Tanana. I want to have a church, a school, and a missionary's house with a hospital attachment. The Church is great and the Church is wealthy, but if the Church cannot do this thing, I hope some one of the other religious bodies that are concerned in the evangelization of Alaska will do it. But I believe that the Church will do it. I believe that people at home have only to be awakened to their responsibilities to rise to the occasion. These stations are remote, they are difficult of access, they will be expensive to equip and maintain. What of that? It is our work, and we must pay the price. I suppose it will cost from \$3,000 to \$4,000 to establish each of these stations. I would like to start a special fund with the Treasurer of the Board of Missions for "Indian Missions on the Koyukuk and the Tanana." I would like to look forward to putting the work in hand next summer. And, of course, two men would be required, with provision for them. And if the mind of the Church is indeed the Mind of the Master, I cannot think otherwise than that the funds for this work and the men for it will be forthcoming.



THE INDIAN CHURCH AND CONGREGATION AT FORT YUKON

The Priest at the right is the Reverend A. R. Hoare. The Deacon in the centre is the Reverend William Loola, one of the Indians



THE REVEREND J. ARMISTEAD WELBOURN

A YOUNG MAN'S WORK ON BEHALF OF THE FUTURE LEADERS OF JAPAN

AN INTERVIEW WITH THE REVEREND J. ARMISTEAD WELBOURN

“**W**HEN you go to America you must ask for a church for the students in Hongo.” This was the farewell message from the Rev. J. S. Motoda to the Rev. J. Armistead Welbourn when the latter left Tokyo for his furlough in this country. Dr. Motoda is known to many as the headmaster of St. Paul’s College, Tokyo. He speaks on behalf of his own countrymen as one who has an intimate knowledge of their needs.

“Hongo,” Mr. Welbourn explained to the editor, “is one of the numerous districts or wards into which Tokyo is

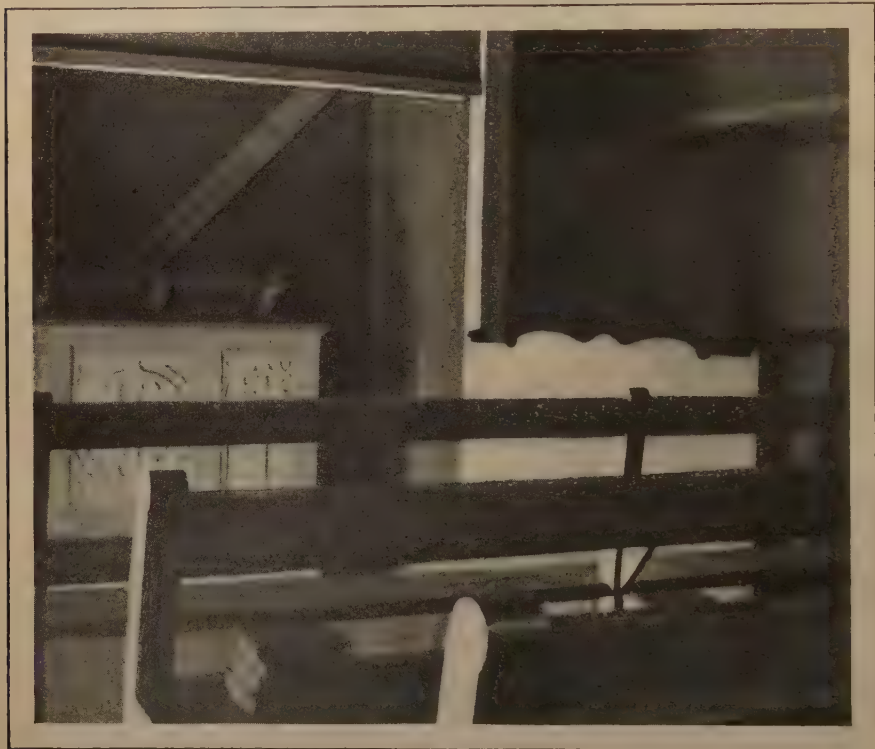
divided. Within its limits the great Imperial University and a number of other government institutions of higher learning are located. Of its population of 75,000 fully 7,000 are students. Most of them come from homes outside of Tokyo where everything is much simpler than the complex life of the great metropolis. In most Japanese institutions there is no dormitory system and students must live in boarding houses where they are subjected to many temptations.”

“The young students of Japan,” Mr. Welbourn continued, “form one of the most important elements of present-day

social life. Many of them are to be the future leaders of the empire, and Tokyo is the place to which the vast majority of the students go. But they find that the forces that make for righteousness and manhood in America—strong churches, well-equipped parish houses, clubs, clean amusements and sports, free libraries and the open homes of good people—are chiefly conspicuous by their

written by Mr. Welbourn, appeared in the September, 1905, number of THE SPIRIT OF MISSIONS. That house has been the means of bringing a considerable number of young Japanese under Christian influence and teaching, and has helped many of them to get the better of forces that constantly imperil their manhood.

During Mr. Sakai's absence from



THE ROOM USED FOR THE STUDENT SERVICES. THE ALTAR IS ERECTED IN THE CLOSET CONNECTED WITH THE ROOM

All this suggests the practice of apostolic times when St. Paul sent his greetings, as for instance, to the Church in the house of Nymphas

absence. The Young Men's Christian Association is doing excellent work, but it cannot begin to meet the need."

These facts led the Rev. Barnabas T. Sakai, one of our Japanese clergy, to establish, with the approval of Bishop McKim, a students' house or "hostel" called the *Doshikwai*, an account of which,

Japan with Baron Kaneko, Mr. Welbourn had charge of this student work and gathered about him an increasing number of young men. The only place the Church has for worship in the Hongo district is a small room in Mr. Welbourn's home. "No beginning could have been simpler," said Mr. Welbourn.

"Nevertheless, we made a beginning and we called ourselves, in English, St. Timothy's Mission, because the work was to be largely among young men. Bishop McKim gave us an altar, Mr. Sakai got an organ from somewhere, and some of my friends gave the benches and books. Gradually the number of men coming to services and Bible-classes increased, so that just before I left we were reaching with direct Christian instruction about fifty young men a week. Although we are fairly successful in getting men to the classes, very few men aside from these are willing to come to the services. They shrink from going to a private house to church for fear of compromising themselves in some way."

And it is plain to the editor, as it is to Mr. Welbourn and Dr. Motoda, that if this excellent beginning among the students is to be developed a simple church is an absolute necessity. "Of course," said Mr. Welbourn, "we could go on as we are at present having Bible-classes, but we cannot grow to any extent, so we miss a great opportunity of reaching the thousands of young men to be found on the streets by day and night. A church would not only be our working place but at the same time our capital and our advertisement. Connected with it there should be a building for recreation purposes and for the meetings of such classes and clubs as are valuable in student work. This would be a simple affair, of course. I would have my Bible-class in such a building. When I have had from ten to fourteen boys in my dining-room it has been uncomfortably crowded."

In answer to the editor's question, Mr. Welbourn said that Dr. Motoda and other Japanese friends had estimated that \$10,000 would be sufficient to provide the new equipment. Of this amount about \$3,000 would be needed for land; about \$5,000 for the church, and about \$2,000 for the parish house.

The Board of Missions, recognizing the strategic importance of Japanese young men in the campaign of Chris-

tian evangelization, has approved of Mr. Welbourn's project, commending it to the consideration of Church people as a worthy object for special gifts.

Asked whether he had seen much change in the attitude of the Japanese toward Christianity in his six years in Japan, Mr. Welbourn said: "When I went to Japan in 1899 there was a strong prejudice against Christianity in normal schools and the influence of the teachers was always cast against it. This prejudice has been greatly modified and in the high school, where I taught English for a year, I had a Bible-class for teachers and another for students. After giving up my work in this school I continued the Bible-classes, and the Rev. Roger A. Walke is carrying them on while I am away. This is an instance of the recognition shown by many in Japan of the value of Christian moral teaching for the young men of the present generation, when old restraints and influences are waning."

As the editor talked with Mr. Welbourn the conviction deepened that here is an opportunity to make possible an evangelistic effort whose influence will be felt all over Japan, for these students when they leave Tokyo scatter to every part of the empire. Surely Christian America has the will and the ability to place a church in this centre where it will do so much for thousands of young men. These students are no longer Buddhists. Their modern education makes adherence to the old belief practically impossible. Religiously they are adrift; here is a chance to anchor them in the Christian faith.

Mr. Welbourn is now in this country on furlough. Requests for appointments should be sent to the Corresponding Secretary, 281 Fourth Avenue, New York, who is making engagements for Mr. Welbourn to tell of this student work. Those who have been privileged to hear Mr. Welbourn speak have been greatly interested in this new phase of our Japan mission.



SOME VISITORS TO THE BONTOC MISSION FROM BASAO, MORE THAN A DAY'S JOURNEY INLAND

BONTOC AS A CENTRE OF CHURCH EXTENSION

BY THE REVEREND WALTER C. CLAPP

IT is difficult to say how many Igorrotes would be reached if we could once acquire the dialect of Bontoc. As far as I know, there are no reliable census reports from these heathen tribes. I think, however, that the number would be greater than I should have said at the time of writing the article which appeared in *THE SPIRIT OF MISSIONS* for December, 1904. True, each town has its peculiarities of utterance, has local variations for the names of articles, but I believe the same underlying language runs strongly through all these tribes, and that if one knows well and intelligently, for instance, the Bontoc Igorrote, he would find his knowledge practically available over a large area, embracing (and here I have no recourse to definite data) something like 100,000 souls.

Our progress in learning the language has received a sudden impulse. Every day, ordinarily, we have a session at which some work of translation is carried forward. This gives us the double benefit of formulae—the Church's offices, chiefly—which, even without a deeper knowledge of the language, we can use to the edification of the people, and of practice in studying the constructions and idioms themselves. In this way, we have done the Apostles' Creed, the Lord's Prayer and the Ten Commandments, shortened and explained the offices of Holy Baptism, Holy Matrimony, and the greater part of a somewhat extended catechism of Christian doctrine. Of these translations we do not think with great satisfaction, for after all the language is poor, and our ability to apprehend it, in spite of the growing intelli-

gence of our boys, is most imperfect. Our boy-helpers constantly tend to the fault of transferring words, rather than translating thought, but our difficulties are such as can be overcome only by the gradual deepening of our knowledge of the elements of the language, and the quickening of our ears to catch the words and their meaning in the actual utterances of the natives.

good, but we have not yet found the method of making it produce satisfactorily. Miss Oakes, in her dual capacity of nurse in the dispensary and temporary housekeeper, is in constant danger of having too much to do. The daily round of services is maintained—Eucharist at 6:30, Intercessions at noon, Evensong at 5:30, Compline (private) at 9. More workers are needed, not in the sense that



THE MISSION GARDEN AFFORDS SOME RELIEF FROM THE DEADLY MONOTONY
OF CANNED GOODS

We are three workers only at Bontoc. No one has come to take up a special work to win the girls, and this seems to me the first need. Otherwise, I fear that our work among boys will be unstable. Mr. Mackenzie does some teaching, but is kept busy for the most part with the material side of our life. His garden and poultry experiences have been valuable, as affording some relief from the deadly monotony (and sickening borax) of tinned goods, and as helping to indicate what can and what cannot be expected in the future. The soil seems

we are overwhelmed at present, but that there may be preparation for the period of expansion. Bontoc is a natural centre, but there are some indications that at other points the Igorrotes will be found readier for a change. If the Gospel is to go to all these points, there must be preachers and priests and all the equipment of an aggressive campaign. With a view to a better acquaintance with this larger field, I have begun to make excursions to surrounding towns, getting acquainted with the people, learning their temper and character-

istics, and trying to form some judgment as to the best way of reaching them with the Gospel.

Now, if only some good, sensible Christian men and women, priests and lay-folk, would volunteer to come to this Igorrote work! I say, "good, sensible," because I fancy the steady-going, level-headed Christian, who has quietly determined to live his life for God, who has good judgment and good nerves, who sees the connection between cause and effect, who can get along with people and take

their failings good-naturedly, remembering his own, who is able with unruffled temper to turn his hand to many different kinds of tasks, knowing how to make an offering of these to God, in the depths of his heart—is the worker who makes the best missionary. And after one has actually wrenched one's self from home ties and has been in the larger field which the mission field reveals, one wonders why more men and women of this type do not offer. They would, if they only knew.



BENNINGTON'S MAIN STREET

A YEAR'S WORK IN A KANSAS TOWN

BENNINGTON, in the District of Salina, is a typical Kansas town of about 500 people. Early in May, 1904, the Rev. Arthur M. Griffin, D.D., rector of the church at Minneapolis, Kan., visited Bennington to investigate the possibilities of opening a mission. Few people in the town had any connection or interest in the Episcopal Church. Nevertheless he was welcomed and invited to hold services. A beginning was made on May 15th in a hall. From the first service the interest steadily increased. With true missionary zeal, Mr. Griffin added Bennington to his already

extensive field, and has regularly driven the ten miles from Minneapolis, with the exception of one Sunday when a heavy snow storm made the roads impassable. It soon became evident that the Bennington congregation would be permanent. Within three months Mr. Griffin was enabled to purchase a suitable lot and a few days later Bishop Griswold confirmed the first class. Plans were laid for the erection of a building and now, within a year from the beginning of the mission, the corner-stone was laid and Bishop Griswold confirmed a second class. Recently the completed church was consecrated. The congregation now

numbers about forty communicants and more than eighty baptized people. Although this Church of the Transfiguration is a missionary congregation in more senses than one, and although it is less

than two years old, it has paid its apportionment for general missions and given an offering at the service of consecration of the church to diocesan missions.



THE NEW CHURCH OF THE TRANSFIGURATION, BENNINGTON

THE HISTORY OF A FIVE-DOLLAR GIFT FOR FOREIGN MISSIONS

THIS letter from the city missionary of St. Louis to the Corresponding Secretary tells its own story:

I am enclosing a check for \$5 for foreign missions which has a rather unusual history, and one which may interest you. When we met in Denver during the convention there, I asked you to send me some missionary literature for distribution among the city institutions here. I received a nice bundle from you and distributed it especially among the old ladies at the poorhouse. The result is that they became interested in the subject, and desired to do something. At my suggestion, they began making numerous articles,

such as crocheting slippers, making aprons and handkerchiefs, and two of them made a quilt. The sale of these articles to date amounts to the enclosed check, which the old ladies desire to be used as stated.

I need not tell you that this is a pleasure to me. In fact, I feel rather proud that these old ladies have raised their "apportionment" without being asked for it, and under conditions that might have discouraged some parishes. The thought occurs to me that if our poorhouse parishioners are able to raise missionary gifts, there is little excuse for parishes not meeting their apportionments.

Who would care to question the accuracy of this conclusion?

THE POLICY AND PRESENT NEEDS OF THE AMERICAN CHURCH MISSION IN THE DISTRICT OF HANKOW, CHINA

The following statement of policy and needs was drawn up after mature consideration at a conference of the missionaries of the District of Hankow. The mission policy grows more definite and comprehensive every year. This statement is based on that prepared two years ago by Bishop Ingle, and indicates the wholesome development of the mission. Our estimate of new workers and additional equipment needed in the near future has been discussed point by point, item by item, and we cannot honestly omit a single worker or a single item of the equipment. The mission staff can assimilate, and the opportunities urgently call for, all these reinforcements at the earliest possible moment. The people of central China are literally stretching forth their hands to us and calling us to lead them into the fellowship of Christendom. We are encouraged to make the situation known by the fact that the Church has sent us eleven new missionaries during the past year, and more than \$50,000, outside the regular appropriations, since Bishop Ingle's "Plan of Campaign" was written.

THE general policy of the mission is as follows:

I. Evangelistic

To plant strong central stations in important places, especially provincial capitals and centres of railroad and steamboat traffic. From these villages and small towns can be worked. The foreign staff will be concentrated in such places, where their work will be to a great extent the training and guidance of Chinese workers. The direct work among the Chinese must more and more be delegated to the latter class, who are showing themselves, with increased training and experience, increasingly capable and trustworthy. The Catechetical School and the Women's Training-school at Hankow, each giving a two years' course of study, with practical work at the cathedral, are essential parts of the scheme, and are steadily providing a supply of capable catechists and Bible-women.

Of the four capitals of provinces which are wholly or in part embraced in the District of Hankow, we already have work in three. We have important work in seven large cities along the Yang-tse, from Ichang to Wuhu, all centres of

widespread influence. The proper development of the evangelistic work calls for the opening of stations, with foreigners resident, at Changteh, the chief commercial city of Hunan, and Nanchang, the capital of Kiangsi Province. In most of these centres we hope to see, besides evangelistic work, educational and medical work.

II. Educational

The aims of the mission in educational work are based upon cumulative experience as to the value of this kind of work in China. In view of this experience we cannot be satisfied with anything short of a complete system of mission schools, primary, intermediate, and high, with Boone College and associated professional schools at the top.

The primary schools for boys are developing rapidly. Of our twenty-six such schools, more than half are already taught by teachers trained in the Normal School, and the pupils pay tuition. Our desire to have similar schools for girls is meeting a remarkable response in the changing conditions of Chinese society. Three years ago we had but three day-schools for girls, and these were but lightly esteemed among the Chinese,



BISHOP ROOTS IS THE LEADER OF THE CHURCH'S FORCES IN THE DISTRICT OF HANKOW

while to-day we have twelve, and they are for the most part crowded. St. Hilda's School has provided the best teachers so far available for these day-schools, and we expect to see its usefulness in this direction grow to large proportions. Good day-schools for boys and for girls should be established at every

place where we have resident workers, either Chinese or foreigners.

In large centres we plan to have intermediate schools, to receive those who have finished the primary course. We have now six such schools for boys, in which English is taught, and in which the fees pay a large share—and in some

cases all—of the running expenses. Graduates of these schools are already entering the advanced classes of Boone College, and as their numbers increase we shall be able to raise the grade of the entering class in the latter school.

The third step in the series is Boone College, with its preparatory and collegiate courses. The first class, of seven young men, finishes the collegiate course in January, 1906. This institution is unqualifiedly the most efficient institution of learning among the 80,000,000 people in the District of Hankow. But it still urgently needs more buildings, a larger staff and better equipment. Given these, it will not only continue to furnish most of its running expenses, but will also become a yet greater power for good in moulding the young men and directing the educational development of central China.

St. Hilda's, at present our only girls' school of the intermediate and high-school grade, is increasing in numbers and doing good work. But it needs more teachers and an addition to the building. There is now a splendid opportunity at Gankin, and an unprecedented demand at Changsha, for a school like St. Hilda's. The influence of such schools at these two provincial capitals would be far-reaching, and our mission seems to be the only one seriously planning to establish such schools.

As a supplement to our present work, the Normal School should be moved from Ichang to Wuchang, provided with proper teaching force and equipment, and established near Boone College. Its aim should be to supply teachers for our higher schools, as well as for our day-schools, and at the same time to help supply the enormous demand for teachers in the Chinese institutions outside the mission.

We must also plan for a properly equipped medical school to train physicians and nurses, both men and women. The present facilities for such training, within or without the mission, are utterly inadequate to meet the urgent and

growing needs of our expanding medical work. A beginning in this direction at Wuchang is contemplated in the near future.

III. Theological

To complete the plans for evangelistic and educational work comes the Divinity-school. As our education advances, we need more highly educated native clergy. These, not we, are to be finally the leaders of the people. Already young men graduated in our schools and colleges are beginning to offer themselves. They need to be given, what they can now take, a course in theology equal to that given in seminaries at home. It is planned to do this where our theological training has heretofore been done, at Wuchang, where students will be in touch with Boone College. The present building is sufficient. A small appropriation is enough for current expenses. But there is great need of a thorough-going library. This should be not merely theological but general, a large collection of standard works in English, and should have an endowment from the income of which new books can be added year by year.

IV. Medical

Our three hospitals, one each for men and women in Wuchang, and the one in Gankin, should be vigorously sustained. As two physicians are already provided for Gankin, we need another physician for the Women's Hospital in Wuchang. If the Medical School is to be established, as we hope it will be, a second physician will be needed at St. Peter's, Wuchang.

We wish also to establish hospitals at Shasi, Nanchang, and Kiukiang. The need at Shasi is at present the most urgent medical need in the mission, since there is not only the large Chinese city, but an open port with a number of foreigners, without a hospital.

The next most urgent need is at Nanchang, the capital of Kiangsi Province, where we should open medical work as

126 Present Needs of the American Church Mission in Hankow

well as evangelistic work, with resident foreigners, as soon as possible.

Kiukiang is the only open port in the Province of Kiangsi. Our evangelistic work and elementary schools for the Chinese in this city are growing most satisfactorily. Both foreigners and Chinese

urge us to send a physician and begin medical work at once. While we must put the claims of Shasi, Nanchang, and Wuchang first at present, we must not lose sight of Kiukiang, where the need and opportunity for medical work are so great.

PRESENT NEEDS

I. New Workers

Clergymen

Kiukiang	1
Nanchang	1
Shasi	1
Wuhu: For the Middle School.....	1
Changsha: For work in Changsha, Siangtan and vicinity.....	2
Changteh	2
Wuchang: For the Associate Mission, to work in Wuchang and vicinity	3
	— 11

Laymen

Wuchang: For the Normal School.....	1
For Boone College.....	2
	— 3

Laywomen

Changsha: For women's work.....	1
For girls' boarding school.....	1
Gankin: For women's work.....	1
For girls' boarding school.....	1
Ichang: For women's work.....	1
For girls' school work.....	1
Shasi: For women's work.....	1
For girls' school work.....	1
Hankow: For zenana work.....	1
To supervise girls' schools and visit in homes of pupils	1
For the Bible-women's training-school.....	1
Wuchang: To assist in St. Hilda's School. A trained teacher...	1
For zenana work.....	1
To supervise girls' schools and visit in homes of students connected with our schools.....	1
	— 14

Physicians

Kiukiang: To begin hospital work.....	1
Nanchang: To begin hospital work.....	1
Shasi: To begin hospital work.....	1
Wuchang: For medical school and hospital work.....	1
A woman, for hospital work.....	1
	— 5
Total new workers.....	33

NOTE: New workers should be unmarried, and remain so for two years, or until they have passed their examinations in the Chinese language.

II. Equipment

At Wuchang

A dwelling for women missionaries.....	\$ 6,000	
Land for Boone School.....	8,000	
Dining hall and gymnasium, Boone School.....	6,000	
Dormitory and class rooms, Boone School.....	6,000	
For supplementing the Ingle Memorial Fund.....	15,000	
For the Extension of Associate Mission Work:		
Land	\$10,000	
An additional church.....	10,000	
Houses for foreign and Chinese workers.....	5,000	
Lecture hall and schools.....	20,000	
	<hr/>	45,000
Addition to St. Hilda's School.....	5,000	
Land and buildings for the Normal School.....	10,000	
	<hr/>	\$101,000

At Hankow

Land and buildings for students' settlement and central intermediate school.....	12,000	
To complete the School for Catechists.....	2,000	
Buildings for the Training-school for Bible-women....	5,000	
Land, chapel and school for new station at Chingnanli, Hankow	5,000	
	<hr/>	24,000

At Shasi

Land	5,000	
Double house, for clergy and women workers.....	6,000	
House for doctor.....	4,000	
Hospital	7,000	
	<hr/>	22,000

At Changsha

Double house for foreign workers.....	6,000	
Land and buildings for a girls' boarding-school.....	8,000	
	<hr/>	14,000

At Ichang

Land and house for foreign workers.....	8,000	
Land for a boys' boarding-school.....	3,000	
	<hr/>	11,000

At Kiukiang

Church	3,500	
Double house for foreign workers.....	6,000	
School building.....	1,000	
	<hr/>	10,500

At Nanchang

Land and house for foreign workers.....	6,000	
Land and buildings for beginning hospital work.....	2,000	
	<hr/>	8,000

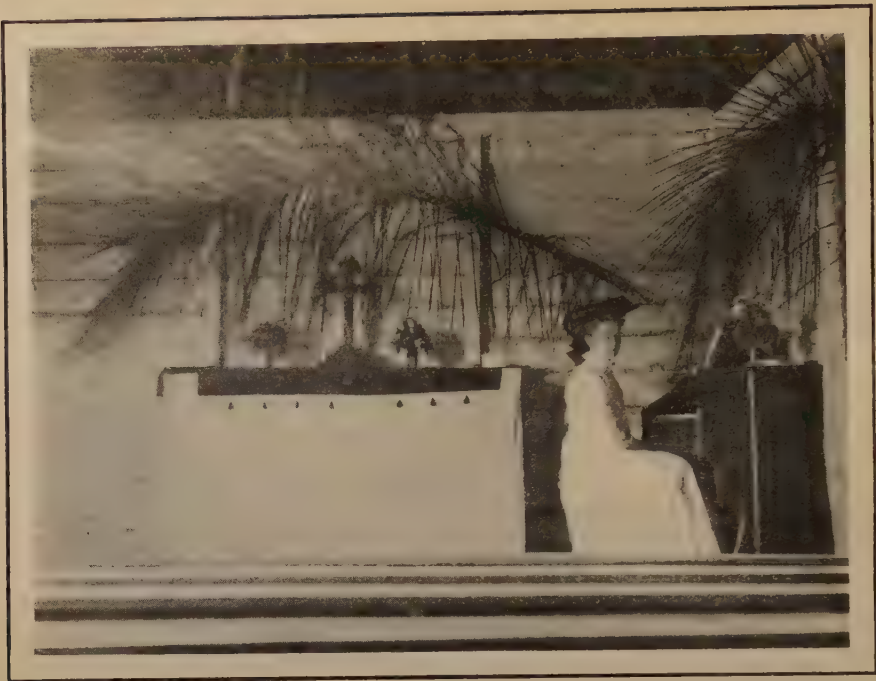
At Changteh

Land, house for foreign workers, chapel and school, for beginning work.....	8,000	
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At Siangtan

Land and buildings for beginning work.....	4,000	
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Total for equipment.....\$202,500



THE CHANCEL OF THE NEW MISSION CHAPEL IN BACURANAO, NEAR HAVANA

CUBAN NOTES

BY ARCHDEACON STEEL

PROGRESS is the keynote of all the work in Cuba. At last a suitable lot has been purchased in the heart of Havana, on which, as soon as may be advisable, the cathedral church is to be built. It is on the corner of Neptuno and Aguiar Streets. It is the gift of Mr. George C. Thomas.



IN Camaguey a very desirable property has been bought. It will serve as a combined rectory and chapel. Services have begun at Ceballos, a comparatively new and thriving town near Camaguey. This work, with that at Camaguey, is in charge of the Rev. C. M. Sturges, who will live at Camaguey.



THE new church at La Gloria will be begun at once, the funds for the purpose being in hand.

THE new mission at Guantanamo has been opened, and the services are held under the direction of the Rev. M. F. Moreno, who has gone there temporarily from Bolondron, for the purpose of organizing this work. A chapel has been fitted up in a rented building, and twenty persons, all members of the Church, have signed the application asking for organization as a mission.



THE Bishop Knight School for Girls, in Havana, is making good progress, and is growing rapidly. It is situated in the Yedado, one of the best suburbs of the city.



A RCHDEACON STEEL is making his regular trips to the Isle of Pines, where there is a growing interest in the services on the part of the best people of the island. These trips require a full week of time and sometimes a very

arduous journey. Occasionally, when the steamer is out of commission, the trip has to be made in a schooner, requiring from a day and a half to three days to go or come. Usually five days' work may be done on one trip, and in that time, the archdeacon is able to preach three or four times, and deliver two or three lectures on the Church. There are not many Church people on the island, but others are coming every week, and they are very appreciative of the services. Many who belong to other communions attend them. It is hoped that very soon an organized movement may be made there toward securing a resident priest for that work.

NEW MEXICO AND ARIZONA NOTES

BY BISHOP KENDRICK

RECENTLY I visited the "Santa Fé Pacific Mission," in New Mexico and Arizona, for which the Rev. William Wyllie is the general missionary. This mission is on the line of the Atchison, Topeka & Santa Fé R. R., between Albuquerque, N. M., and The Needles, California, a distance of 578 miles. We have organized missions and church buildings at Winslow and Gallup and a rectory at Gallup. Mr. Wyllie gives two Sundays a month to each of these places. We have unorganized missions at Flagstaff and Williams, to which the missionary gives week-day services. Church interest is most evident at Winslow. The congregation here has gone through much tribulation to a fair measure of success and usefulness. The warden and lay-reader here, Mr. Percy A. Ross, has been as good as a deacon. Winslow is a railroad town, and it is likely to hold its own and more.

THE church at Gallup has also come through much tribulation, but the situation is not as favorable as it once was. We have suffered grievously by removals. I trust that the result of my visit will be a renewal of interest and

activity. Gallup is a coal town, but the town receives little benefit from the mines, except cheap coal, owing to the character of the labor employed and the combination that controls the business. But Gallup has probably a future.

AT Flagstaff we have a few communicants, but no prospects. The same thing is to be said of Williams, except that there is more ability there. We are needed at Williams, and I hope the way may open to us. We seemed to be on the verge of success not long ago, but removals set us back.

THE most important piece of news is that we have acquired property at Yuma, Ariz. I recently spent a Sunday there and expect to go again soon. The Southern Pacific Railroad crosses the Colorado River, from Arizona into California at Yuma, which is about fifty miles north of the head of the Gulf of California. The Colorado River affords a never-failing supply of water. It only needs to get the water out of the river, and the United States Government has undertaken this. It looks as though Yuma would be our next town of importance in Arizona, and that here must be our next venture for the Church.

AN INDIAN MOTHER'S MEMORIAL

THE following letter received by Bishop Hare from one of his missionaries among the Indians shows that sin, repentance, and a mother's love are the same all the world over.

"I enclose a check for \$50 from Mrs. —. She gives it for a bell for St. Luke's. She wishes the bell to be a memorial of her son. His name was—. He had given his mother and neighbors much sorrow and trouble. A few months before he died, realizing that death was near, he became very penitent and lamented that he had so short a time left in which to show his penitence by striving to make up for his past wrong-doing.

"— says that they wish the bell to be D—'s call to men to repent."



MISS EMMA C. JOHNSON

A NURSE FOR ALASKA

MISS EMMA C. JOHNSON, who was recently appointed a missionary nurse for Alaska, is a native of Connecticut. In 1898 she entered the Aldrich Memorial Deaconess House and Training-school at Grand Rapids, from which she was graduated in 1899 as a deaconess of the Methodist Church. During the next two years Miss Johnson took the nurses' training course at the Union Benevolent Association Hospital in Grand Rapids. After completing her course here she again entered upon deaconess work for a time, but her health failing, she was obliged to give it up. As soon as she recovered, she undertook private nursing. This she gives up to go to the Alaska mission field.

Miss Johnson was confirmed in April, 1905. With a deepened spiritual life came the desire to do more for others. The way seemed to point to the mission field, so she offered for any service and upon the request of Bishop Rowe was added to his hospital staff. She brings to her work trained ability, robust health and the earnest desire to make her life useful. Miss Johnson goes first to Valdez to assist Miss Deane at the Good Samaritan Hospital. When travel into

the interior becomes less difficult she will make the 450 mile journey overland by stage to Fairbanks.

THE CHILDREN'S NUMBER OF 1906

ONCE again it is proposed to make the March number of THE SPIRIT OF MISSIONS a "Children's Number." We hope to make the number for 1906 the equal of that for last year, which through the good work of the Sunday-schools had a circulation of 98,000 copies. The 1906 issue will be just the kind of a magazine that one will want to put into the hands of people who think they are "not interested in missions," but who nevertheless love children.

The readers of THE SPIRIT OF MISSIONS generally, whether they belong to Sunday-schools or not, are invited to help in giving this issue the widest possible usefulness. For twenty-five cents a copy of the Children's Number will be sent postpaid to each of three addresses. Will not every reader try to make this small investment? It is desirable that orders for this special number should reach us by February 15th. The size of the edition will be determined by the number of orders in hand at that date. Address the "Children's Number," SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.

A MISSIONARY COMMENT ON ST. JOHN'S, SHANGHAI

MISS HICKS, a missionary nurse on her way to the Philippines, was able to spend a day or two in Shanghai. Commenting upon the visit she writes: "I was delighted with all I saw at St. John's College and St. Luke's Hospital, Shanghai. Miss Farnam and I lunched with Bishop Graves on Sunday and saw everything, and came away with the feeling that the Church should be proud of St. John's and all who are working there. We attended the Chinese service in the college chapel and it was thrilling."

NOTES OF THE CHURCH STUDENTS' MISSIONARY ASSOCIATION

IN the printed report of the nineteenth annual convention of the C. S. M. A. statistics are given regarding all the seventy-three men and women who have in the past been members of the C. S. M. A. chapters, and who have gone to distant fields since January 1st, 1900. The number who have gone to domestic fields is not given, but in a later article these figures, too, will appear. During the past year \$1,200.44 have been contributed by the several chapters toward the support of the Rev. D. T. Huntington and his work in Ichang, China. It is probable that by another year the Association will be helping in the support of a second missionary.

THE charters for the chapters of the Association are now ready for distribution. The chaste and dignified design with the Association's motto, "Ye shall be witnesses unto Me both in Jerusalem and in all Judah, and in Samaria, and unto the uttermost part of the earth," cannot fail but impress upon the student the purpose for which the Association was founded.

AT the Philadelphia Divinity-school, where next year's convention is to be held, an interesting service took place on January 11th. There is in the school's missionary room a wall map of the world, and upon this map a silver cross is placed when any graduate of the school goes out to the foreign field. The occasion of the service in the date named above was the placing by Bishop Whitaker of two crosses upon this map, to mark respectively the field of work of the Rev. C. E. Betticher, Jr., at Fairbanks, Alaska, and the Rev. P. C. Daito in Japan. Both went out last fall. The Philadelphia Divinity-school has held during the past month three C. S. M. A. services in churches in Philadelphia and the vicinity.

IN the various chapters touch is kept in different ways with the graduates

who have gone out into mission lands. No one who has seen in the Virginia Seminary missionary-room the photographs of the missionaries in China, Japan, Africa and other lands who, as graduates of that institution, have gone out to these fields, can fail to be impressed with the significance of it all. In many chapters correspondence is kept up with the missionary graduates. This is done systematically by the Episcopal Theological School, Berkeley Divinity-school, the New York and Philadelphia deaconess' schools, and others.

IN the New York Training-school the students upon graduation are made honorary members of the local chapter. Just before graduation each class decides upon one special object for which it, as a group, is going to work. A fund called "The Penny Possibility Project" has just been started here, the idea being that all pennies coming into the possession of the several members will be given toward building a mission house for the Japanese in Honolulu. Two graduates of this school last year went to Idaho to work among the Indians, and three went to China.

IN the Philadelphia Training-school, also, three went into foreign work last year, and of the twenty-one students this year six are planning for foreign and five for domestic mission work. At this school, as a direct result of the impetus gained from the convention of last year, a prayer circle was started among the juniors, the special object being the increase of the number of missionary workers and of students in the school. Each of the classes in the school this year has its own prayer circle.

AT the University of the South, Sewanee, Tenn., an interesting and unique feature is found in the presentation of the missionary problem. Here in the theological department the plan of work is to devote the entire first Wednesday

day in each month to the subject of missions. First there is a business session, a student presiding. Then at 10:30 the litany is said, with special prayers for missions; and at eleven o'clock the dean presides over a mission study class, which is open to the public. Two members are prepared to lead on a previously announced topic, which is afterward thrown open to general discussion. The news from the mission fields is given in a brief review of *THE SPIRIT OF MISSIONS*. The students in the Sewanee chapter supply seven mountain missions. This same kind of work under less primitive conditions is done by the students in all of the seminaries situated outside of the large cities.

OUTSIDE of the seminaries the work along this line carried on by the Princeton chapter is the most interesting. The St. Paul's Society, with its monthly corporate communions, its students' services with outside speakers every Sunday night, and its six Bible-classes with an enrolment of eighty, is doing a strong work. Three missions have now for years been carried on by the society, and fifteen men take part in this feature, acting as lay-readers at the three different stations.

THE Barnard College Chapter, with a membership of seventy, including those who are studying in the Teachers College, has been carrying on an active and successful work. At present two study classes are being maintained, one on comparative religions, the other on Japan. Already plans are being laid for a special lecture course during Lent. This latter feature may well be a suggestion to the college and school chapters particularly; for by a special effort on the part of those interested, a great many students who have never thought of studying missions could be gained during Lent.

THE conditions at Trinity, Hobart, St. Stephen's, Yale, Harvard, and a number of other colleges are of a nature to encourage those interested in the

student work among Churchmen. The General Secretary in his visits sees a growing interest in our colleges in religious and missionary work. The results are showing themselves in the really active missionary spirit in all our seminaries to which the colleges are the feeders. The Canadian chapters reveal this same spirit. The Diocesan Theological College in Montreal last summer had sixteen of its members engaged in missionary work. Of this number about half were doing real pioneer work in the northwest and other fields. Huron College and Trinity, Toronto, have been doing work of the same character. Mission prayer and study are becoming increasingly features in these institutions.

THE different methods of mission study cannot now be discussed at length. At Bexley and Virginia Seminaries mission study is in the curriculum. At Berkeley the weekly meetings are devoted during the first half of the year to China; the second half to Japan. At the General Seminary classes are conducted on China, Japan, the Philippines, the West and the South. At Nashotah, India has been so far this year under discussion. Later the Philippines will be taken up. St. Stephen's has had this year two classes; one on Japan, and the other on the Philippines. At the Philadelphia Training-school mediæval missions have been studied this year, and now a course on missions on the islands of the Pacific is under way.

BISHOP GRAVES, of Shanghai, is endeavoring to complete a file of *THE SPIRIT OF MISSIONS* for the library of St. John's College. From the Church Missions House all missing issues have been sent him except the twelve numbers of the year 1850. Has any reader of *THE SPIRIT OF MISSIONS* one or more of the numbers of that year, and if so would he be willing to send them for the use indicated? They should be mailed flat and addressed to the Editor, *THE SPIRIT OF MISSIONS*, 281 Fourth Avenue, New York, marked "For St. John's College Library."

THE SANCTUARY OF MISSIONS

“**A** MONG so many, can He care?
Can special love be everywhere?
A myriad homes—a myriad ways—
And God's eye over every place?
I asked: my soul bethought of this:
In just that very place of His
Where He hath put and keepeth you,
God hath no other thing to do!”
A. D. T. Whitney.

GIVE free and bold play to those instincts of the heart which believe that the Creator must care for the creatures He has made, and that the only real effective care for them must be that which takes each of them into His love, and knowing it separately surrounds it with this separate sympathy. There is not one life which the Life-giver ever loses out of His sight; not one which sins so that He casts it away; not one which is not so near to Him that whatever touches it touches Him with sorrow or with joy.—*Phillips Brooks.*

THANKSGIVINGS

For all the victories of the Church, foretokens of the coming triumph.¹

For the ready will of many to listen to the Gospel message, and the opportunities now offered us for evangelizing Japan.²

For the devotion of the Indian Christians of Minnesota. Page 98.

For the generous gifts to make possible the service of Mr. Knapp in Alaska. Page 88.

For the wise Christian statesmanship shown in the call from Hankow for additional missionaries and enlarged equipment. Page 122.

For the faithful service of the home missionaries in the West. Pages 96 and 120.

(1) “The faithful servant of God is calmly, soberly, demonstrably sure that, sooner or later, his will be the winning side, and that the victory will be complete, universal, eternal.”—*J. Keble.*

(2) “This wonderful people has during the time of enormous strain and effort been free-hearted enough to give closest attention to the highest subject of all, religion. You all know there has never been anything like it. Men and women, young and old, town and country, they are all enquiring, listening, and making up their minds. That is why we cry again for help, and help of the right sort.”

INTERCESSIONS

“That it may please Thee”:

To arouse in the Christian people of America a deep purpose to seize the present opportunity for winning the Japanese nation to Christ. Page 89.³

To bless the Indians of the Yukon region, and lead the Church to a full discharge of the responsibility for them. Page 105.

That a church may speedily be provided at Chiao-Keo, China, in order that the women of the place may have the opportunity of coming to Christian worship. Page 104.

To make us mindful of the opportunity and the duty of influencing deeply the growing life of the great West.

To bless and guide the new missionaries going to China and Alaska.

That the clergy may take their rightful place in the forefront of the missionary campaign.⁴

A PRAYER FOR HOME MISSIONS

BLESS, we beseech Thee, O Lord, this our land, and grant that Thy Church may ever be diligent in the endeavor to leaven the life of the nation with Christian truth: Make us quick to see the spiritual needs of the growing commonwealths of the great West [especially —]. To all the home missionary clergy grant wisdom in difficulty, help in trouble, the sense of Thy presence in loneliness, and, if it be Thy will, visible success after labor, that Thy name may be glorified, through Jesus Christ our Lord. *Amen.*

(3) “The greatest battle of foreign missions in modern times must henceforth be fought out in Japan; and victory for Christianity there will mean victory throughout the East, of which she now stands the acknowledged leader and teacher.”

(4) “Let the ministry lead and the laity will follow. Then the Church at last will do its simple, its elementary, its primary duty of obedience to its Lord's command, and then, as always, the Church will find that obedience brings blessing.”—*Eugene Stuck.*

THE MEETING OF THE BOARD OF MISSIONS

JANUARY 9TH, 1906

THE Board of Missions met at the Church Missions House on Tuesday, January 9th. The following members were present: The Bishops of Albany (vice-president), in the chair, Pennsylvania, New Jersey, West Virginia, Nebraska, Central Pennsylvania, Washington, Rhode Island, Long Island, and Newark, and the Bishop-coadjutor of New York; the Rev. Drs. Huntington, Anstice, Alsop, Perry, Stires, Williams, Mann, Morgan and Smith; and Messrs. Low, Mills, Chauncey, Ryerson, Goodwin, Mansfield, Butler and Pepper. The Bishop-coadjutor of Springfield and the Bishop of Salt Lake were present, as was also the Rev. John A. Emery, Secretary of the Seventh Missionary Department, whom the chairman welcomed to seats in the Board.

The Treasurer's report was most encouraging. Up to January 1st the Society had received \$108,590.76; showing a gain over last year of \$21,453.39. This \$21,000 gain is to be set against the increase of less than \$4,000 for the same four months last year over the previous year, and was from parishes, \$12,363.03; from individuals, \$5,660.10, and from the Woman's Auxiliary and individuals and Junior Auxiliary, \$8,163.45, less a decrease from miscellaneous items, etc., of \$4,733.19; leaving the net increase, as stated, \$21,453.39.

The Treasurer caused a letter to be read to the Board which he had received from a rector in the South who wrote in part: "The Board is to be congratulated upon the great work that they have done and are doing. I for one rejoice in their success, which is the success of the whole Church, for it is evident that the Church is beginning to awaken to her mission and to realize her title to be called 'Catholic.' I am confident that her awakening is largely due to the wise and

untiring efforts of the Board of Missions."

The Board learned with interest and pleasure of gifts from a bishop and a layman, who desire their names withheld, of \$400 each to be used in sending THE SPIRIT OF MISSIONS for one year to 2,000 members of parish vestries. By resolution their action was heartily commended to the attention of others, and the hope was expressed that the expectation of the donors would soon be realized that a fund might be gathered to send the magazine regularly for one year to vestrymen throughout the Church.

Several of the bishops having work among the Negroes under their jurisdiction communicated with the Board, requesting information. No previous appropriation having been made, the sum of \$500 was voted to King Hall, Washington, for the purpose of enabling the work to be carried on through the present fiscal year.

Letters were submitted from several of the bishops with regard to business pertaining to appropriations, appointments, etc., and, so far as it was possible, the bishops' wishes were met. Mrs. George E. Hancock was employed as a missionary teacher at Little Rock, Ark., and Mrs. Harvey Kay Coleman was temporarily employed as matron of St. John's Academy, Corbin, Ky., both under the Woman's Auxiliary United Offering. A reassuring message was received from the Bishop of South Dakota with regard to his health.

The Bishop of Porto Rico reported that the Church of St. John the Baptist, San Juan, had now been all paid for and that he would advise the consecration of the edifice at the earliest possible day. The bishop enclosed encouraging letters from his missionaries with regard to work at several of the stations. Bishop Van Buren is anxious to get

some one appointed for La Carmelita. There was a prospect of acquiring property by gift at Candelario. At Culebra Island, near Vieques, there is a large number of Church people from the English Islands and St. Thomas without provision for their spiritual welfare. Land is offered for the erection of a church if the Rev. Mr. Read would go over and select it; he himself to go there occasionally to minister if no one be appointed. The bishop has advertised for plans for a hospital building at Ponce to contain such features as they require for its beginning. He was spending Christmas in Vieques and was taking steps toward advancing Mr. Read to the priesthood. The Board by resolution congratulated the bishop upon his success in securing sufficient sums to pay off the remaining indebtedness on the church in San Juan.

The Bishop of the Philippines writes that the construction of the cathedral, provided for by a special gift, will proceed immediately. The work on the foundations is now in hand. The bishop writes that they have opened the little temporary hospital in Manila and he is hoping to buy a suitable site with the money given him and from his discretionary fund for a permanent building hereafter. He has bought for an episcopal residence, with money raised for the endowment of the mission, a very desirable house which was in the market at a price lower than its value. Rent will be paid for it to the endowment fund until the bishop shall be able to purchase it from that fund with other money. The investment was made with the advice of the custodian of the fund in this country. On November 28th the Columbia Club for men, under the auspices of the mission, was formally opened. There are 380 members, the tone of it is thoroughly good, and the bishop believes that it is a real moral safeguard to them.

Communications were submitted from Bishop Graves, Bishop Roots and Bishop Partridge.

Bishop Roots constantly wonders at the way in which the work expands and the consequent growth of their ideas of

needs and possible extension. It looks to him very likely that Mr. Littell will go home with a big scheme in hand. He is understood to be *en route* now. The bishop says that Mr. Littell has already done very well with funds for Chang-sha and hopes to clear off that matter with comparative ease—all sorts of forces are more and more being concentrated in Hankow.

With regard to the question of the Chinese exclusion, the Board adopted the following minute:

"The Board noted with profound satisfaction the reference to Chinese immigration in the message of President Roosevelt to Congress, Dec. 4th. The Board feels with the President that 'in the effort to carry out the policy of excluding Chinese laborers and Chinese coolies, grave injustice and wrong have been done by this nation to the people of China, and therefore ultimately to this nation itself. Chinese students, business and professional men of all kinds—not only merchants but bankers, doctors, manufacturers, professors, travellers and the like—should be encouraged to come here and treated on precisely the same footing that we treat students, business men, travellers and the like of other nations. Our laws and treaties should be framed, not so as to put these people in the excepted classes, but to state that we will admit all Chinese, except Chinese of the coolie class.'

"The Board expressed the earnest hope that Congress will at this session pass laws to give due effect to this eminently wise and just position.

"The Secretary was instructed to communicate this action of the Board to the President and to the Committees of Congress having the matter under consideration."

With the endorsement of the Bishop of Tokyo, Miss Flora M. Bristowe has written an appeal to her friends and supporters, asking for contributions in the amount of \$3,000 for the building of a training-school for women at Sendai. The school has no building, but is oc-

cupping the rectory and parish room to the exclusion of the missionaries and the interference with legitimate work. They own the ground on which to build. The bishop says that the most direct way of reaching the women of Japan for Christ is through the work of women, taught and trained in such schools. This appeal received the Board's endorsement.

In connection with the work in Mexico the following resolution was adopted:

"Resolved: Inasmuch as the Board of Missions is at present unable to make any adequate appropriation for the work of the native Church in Mexico, it welcomes the work of the Central Committee on behalf of the Mexican Church, expresses its appreciation of the past achievements of the Committee, and commends the Committee to the confidence and consideration of the Church at large; it being understood that all gifts received by the Treasurer of this Board designated 'For Mexico,' shall be forwarded to Bishop Aves to aid him in meeting the needs of the native Mexican Church."

Interesting letters were at hand from the Bishop of Cuba, who is energetically prosecuting his work in the island. He has succeeded in getting a lot upon which they may build a church in Havana. It is located on a business street, convenient to all car lines; the best neighborhood in the old city for residences. The cost was \$19,500 United States currency. His work among negroes at Matanzas is to be expanded something on the plan of that at Lawrenceville, Va. He has the property necessary, but not the equipment for it. The deacon-in-charge is soliciting subscriptions in Cuba for the purpose. It was hoped to open the institution on the first of January. Says that it is a phase of the work which demands the full power of the Church behind it. The English-speaking immigration is very large. The bishop was told authoritatively that the Postmaster-General was receiving on the average two applica-

tions a day, mostly from Americans, for new post-offices.

The Audit Committee reported that they had caused the books and accounts of the Treasurer to be examined to the first instant, and had certified the same to be correct.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

At the meeting of the Board of Missions on January 9th, at the request of Bishop Rowe, Miss Emily Harrison Bance, of Jersey City, was appointed as a missionary nurse. Her assignment is to Valdez. Appropriation was made for her support from the Woman's Auxiliary United Offering.

INFORMATION has been received that Miss Emma C. Johnson arrived at Valdez on December 10th and is now with Miss Deane at the hospital.

Porto Rico

BISHOP VAN BUREN has appointed the Rev. Harvey P. Walter, of Pittston, Pa., as missionary at Ponce *vice* the Rev. William Watson, resigned. This appointment was approved by the Board at its meeting on January 9th.

Honolulu

INFORMATION was received from the Bishop of Honolulu that the Rev. H. Tomita, of Japan, has accepted the appointment, completed by the action of the Board on September 19th, and was intending to sail from Yokohama on January 9th.

The Philippines

At the meeting of the Board of Missions, held on January 9th, at the request of Bishop Brent, Mr. George C. Bartter, who for a number of years has been employed in the Philippines as an agent of the British and Foreign Bible Society, was appointed as a lay-mission-

ary (later to be ordained) and appropriation was made for his outfit and traveling expenses.

Shanghai

MR. S. E. SMALLEY, the business agent and Treasurer of the China Missions, and wife, who have been visiting relatives in England during their vacation, sailed from London by the steamer *Minnetonka* January 13th and soon after arrival in New York will resume their journey *via* San Francisco.

DR. CLAUDE M. LEE and wife, under his recent appointment to China, left Charlottesville, Va., *en route* to the field on January 15th, and sailed from San Francisco by the steamer *Siberia* on the 23d.

Hankow

THE sympathy of many friends will be extended to the Rev. Franz E. Lund and Mrs. Lund, of Wuhu, China, in their sorrow at the death of their only child. Mr. and Mrs. Lund are now in this country on furlough.

MRS. JAMES JACKSON, of Wuchang, who has been temporarily in Charlottesville, where her son is attending the University, will accompany Dr. and Mrs. Lee as far as Shanghai.

INFORMATION has been received that the Rev. S. Harrington Littell and wife, on regular leave of absence, sailed from Shanghai by the steamer *Mongolia* on December 31st.

DR. ROBERT BORLAND and wife, on stated vacation, sailed from Shanghai by the steamer *Arcadia* on November 14th, via the Suez Canal. The Doctor reports their arrival at Musselburgh, Scotland, on December 22d. He is expecting to take a post-graduate course in England in tropical diseases.

Tokyo

THE REV. A. R. MORRIS, Treasurer of the Missionary District, writes that the Rev. S. H. Cartwright sailed for home on December 5th by the steamer *Kanagawa Maru*.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, who can accept appointments to speak, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address is given:

Africa: Miss Agnes P. Mahony, of Cape Mount.

Brazil: The Rev. John G. Meem, of Pelotas.

China: The Rev. Arthur M. Sherman, of Hankow.
The Rev. F. E. Lund, of Wuhu.
The Rev. C. F. Lindstrom, of Gankin.

Duluth: Archdeacon Appleby during January, February and March.

Japan: The Rev. Isaac Dooman, of Kobe.
The Rev. John C. Ambler, of Osaka.
The Rev. T. S. Tyng, of Osaka.
The Rev. C. F. Sweet, of Tokyo. Address Pine Bluff, N. C.
The Rev. J. A. Welbourn, of Tokyo.
Miss Clara J. Neely, of Maebashi.

Southern Mountaineers: The Rev. Walter Hughson, of Morganton, N. C.

Work among the Negroes: The Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C., during February and a part of March.

THE WOMAN'S AUXILIARY

To the Board of Missions



THE MISSION WOMEN IN TRAINING, SENDAI

WHAT IS A MISSION WOMAN?

PART II

BY FLORA M. BRISTOWE, OF SENDAI, JAPAN

4. The Parish Work of the Mission Woman

THE parish work of the mission woman is much what the work of a deaconess is in other countries. It consists in keeping the Christians up to their duties, visit-

ing to remind them to come to church on Sunday—for there are not the daily, hourly helps in Japan that there are in Christian lands; the bells are not rung, the shops are not shut, one's neighbors are not putting on their Sunday garments, there is no atmosphere of Sunday in a country that worships its ancestors,

Buddha, the sun, or the *daikon*, or nothing!—then to see why they did not come to church, to remind them to make their preparation for the Blessed Sacrament, to visit the sick, to comfort the distressed, to help, if need be, with the duties involved in the advent of a newborn babe, to urge its parents to have it baptized and the mother to be church-ed, to advise in difficulties, to lay out the dead and make preparation for the funeral, to keep the church, the altar, the linen, the flowers and all things connected with the church tidy, clean and reverent; to play the organ and lead the singing, to see the worshippers to their seats and find their places for them in our complicated form of service; to see that they behave in church, kneel and stand at the right times, to teach in the Sunday-schools and visit the parents of the children, and to teach the Christian children their catechism and prepare them for confirmation, and to prevent, as far as possible, Christian girls from making unchristian marriages. What I have been saying thus far seems to refer to the ignorant and poor more than to the upper classes. Among the upper classes the foreign missionary may be able to do more personal work, and the mission woman, to be of any use, must of course be an educated woman and of a fairly good class. If I were to go into all the different classes and styles of mission women that would be useful for work in Japan, I should never stop. I am speaking now of only two of what appear to me to be the most important divisions.

I have in front of me the time-table of our mission worker. Perhaps it would be of interest to take a Sunday and a week-day as an example of her life. At 7 A.M. there is a celebration of the Holy Communion, which means rising at 4:50 A.M., to dress, get the church ready, clean up the house a little, prepare the breakfast and have all in order by the hour of the service. The celebration is in Japanese and will last about one hour, after which the altar vessels are cleansed and put away. At eight is

breakfast. At nine is a meeting of all the women, with a lesson on some part of Holy Scripture; at ten is matins with sermon. The mission woman either plays the harmonium or invites the people to their places, opens their books for them, and after service speaks to the new ones, helps to take their addresses and asks them to come again. Generally, too, there may be a special lesson of some kind to give. Then comes preparation for dinner, which she takes at 12:30. At one she starts out for her three-mile walk to the preaching station, where she holds a Sunday-school—the school that has brought so many into the Church. Occasionally there is a lesson after school, and she gets home about 5 P.M. Then is the preparation for the evening meal, which she eats at 6:30, to be ready for evensong at seven. Here her work is the same as at 10 A.M., except that generally a good number of newcomers appear, who need more help than in the morning, and by 9 P.M. the last member of the congregation may have left and the mission woman be free to retire to think and rest.

The programme for a week-day is different. There is no celebration, and, as matins are not till 8 A.M., the mission woman need not rise before 5:30. After the daily cleaning she prepares her breakfast, for 7:30, so as to be in time to go to service. As soon as her breakfast things are washed and books collected, she starts off on her round of visiting and teaching, until she gets to the preaching station at Yuminomachi. There she and I generally meet, for she has gone her round and I have gone mine, and we give a little Bible reading to the women assembled there. After that, at about three, she gives another lesson, and reaches home about 5 P.M. If there are visitors at home she has to see them and listen to their wants. At 6:30 she eats her dinner, and after that either prepares her work for the next day or studies. Such is the ordinary routine. Saturday there is preparation for Sunday and visiting the Sunday-school children and the Christians; and what

time she is not employed in active mission work, she is preparing or reading or doing some important work, always cheerful, always bright, always ready to help, and never seeming to want to rest. Such is Obune San. She is a widow. Her husband died many years ago, and since then she has most zealously given herself to forward the cause of Christ. She is now, added to her other duties, the matron of our mission training-school, earnest, faithful, single-hearted and pious, an example to our girls, and I may well say to ourselves as well.

5. Now the Time for Trained Mission Women

The many reasons why Japanese mission women are needed will I am sure occur to the reader. They are needed because surely one's own country people are the right people to help one. Nobody thinks that we foreigners are always to nurse Japan! It is perhaps in a way an accident that we are Christians before the Japanese, but just as we should not be willing to put ourselves indiscriminately into the hands of the Italian or Spanish, or another nation, to be taught by them, so neither will the Japanese eventually require the service we are now glad to give. There is a time for all things, and there will come a time when we shall be wanted no more, but the Japanese mission women will be all in all to the Japanese women. For that reason it is absolutely necessary that their training should be as careful, as thorough and as universal as it can be. Education is spreading everywhere, and with tremendous strides. Christianity must keep up with it. If our mission women are to cope with the educated women of to-morrow and the next day, they must be educated themselves, they must be able to give an intelligent reason for the hope that is in them. For ourselves, our national idiosyncrasies must be toned down and often explained, for we have no right either to expect or to require that a Japanese woman shall become an American or English woman, but a perfect Japanese woman, the best

points of her character brought out and strengthened, the bad ones corrected. For this reason a Japanese mission woman is most necessary as an example to her own nation of what a Japanese woman may become. And there are so many cases where a foreigner cannot approach the Japanese woman at all, only the mission woman can do this, so that it seems to me she is the most important factor in evangelizing the women of Japan. But moral force in a Japanese woman is not yet thoroughly developed, and sympathy and support will often prevent her from giving way in times of difficulty, so a foreigner behind a Japanese mission woman in every town in Japan would be none too much in the present crisis. One mission woman, did I say? Three or four, as the work progresses; and how badly we need the foreign missionary, too!

It is a most serious thing, not only for Japan, but for the history of the whole world, that Japan is so poorly—shall I say disgracefully?—supplied with foreign Church workers. There are nineteen mission women employed in the diocese of Bishop McKim, a small enough number for the work they have to do; and how much does it cost to keep one? To pay for their board while they are being trained costs only \$50 a year each; to support them afterwards when at work only \$100 is needed. How little to give, and yet the result how great! But alas! we have no room here for even the small number of girls we have. Who will help us to build, so that we may have room for our girl mission pupils and our widow mission pupils? At present we have room for neither. The house is tumbling down, and we have no money to replace it. We have the ground, we have our first widow, the earnest, I hope, of many more coming to us, but not a corner to put her in. Are we to refuse her for want of funds? It will come to our refusing many applications for the same reason. What shall we do? Will some kind friend in America answer the question for us, and also send us out some one in full sympathy with us, who will help us in our work?

CHRISTIAN VISITING IN CHINESE HOMES: ITS DIFFICULTIES AND HOW TO OVERCOME THEM*

Mrs. Sung's father was a tailor who became a Christian and was baptized by the Rev. K. C. Wong, at Christ Church, now Grace Church, in the native city of Shanghai. The mother became a Christian through the children's influence. One brother studied theology and one sister married a deacon, while Mrs. Sung herself has become one of the most efficient Bible-women in the diocese. Until she was thirteen years old she attended the Bridgman Home School in Shanghai, which was one of Archdeacon Thomson's schools. The Emma Jones School and the Bridgman Home at that time were united into what is now known as St. Mary's Hall, where she remained under Mrs. Pott's instruction and care for five years, when she went to St. Mary's Orphanage to assist Mrs. Pott in that institution. After doing splendid work for eight years in the orphanage, she married Mr. Sung, Dr. Matthews's assistant in St. John's Dispensary. For seven years all went well, when her husband suddenly became an opium smoker and a gambler. Three children had been born to them, one of whom died. Mrs. Sung was compelled to leave her husband, for he became violent and dangerous, so she was sent to Wusih, accompanied by her sons, now aged eight and ten years, to work as a Bible reader, and two years later she was moved to Soochow, where she is now working, and where the boys are in our Church School.



MRS. SUNG AND HER BOYS

WHETHER she consents to do the work of a Bible reader should be a woman of caution, good judgment and, above all, be conscientious in her

work. House to house visiting is a difficult and responsible work, and if the Bible reader neglects her duty, or is an irresponsible person, is thoughtless, and plays chess, dominoes or checkers with non-Christians, she is sure to lose in dignity and standing, thereby doing harm to the cause she has undertaken to help.

To get an entrance into the home of a Chinese family is no easy matter, especially inland, where to receive a Bible reader's visit would be establishing a new custom. These difficulties apply especially to the out-stations or new places, not to Shanghai, where the custom of visiting has been established several tens of years. No Chinese woman who considers herself a lady will go to a house without an invitation, hence, though you have the best of intentions, should you go as a stranger, you will be looked down upon. A woman who is unknown is sure to be misunderstood by the non-Christians, for they cannot understand why she has come, if her motive be good or bad; hence they do not know whether to receive her or not. They know she has been sent by foreigners, but they do not know whether they are to be harmed or benefited by these visits, so she sometimes receives a very cool reception, or sometimes the people laugh at her; and again, if you are a

* A paper read by Mrs. Sung at the Woman's Institute in the Church Training-school for Bible-women, Shanghai, May 25th, 1905. This paper was written in Chinese character by Mrs. Sung, and is translated by Mrs. Fredericks, who also gives the introductory account of the writer.

total stranger, how do you know whether a family be a proper one to visit or not?

After you have been invited into the homes and you think you can begin work in earnest, you find an entirely new set of difficulties, for while the wife is delighted to see you, the husband or the mother-in-law may object, or may fear a neighbor's ridicule.

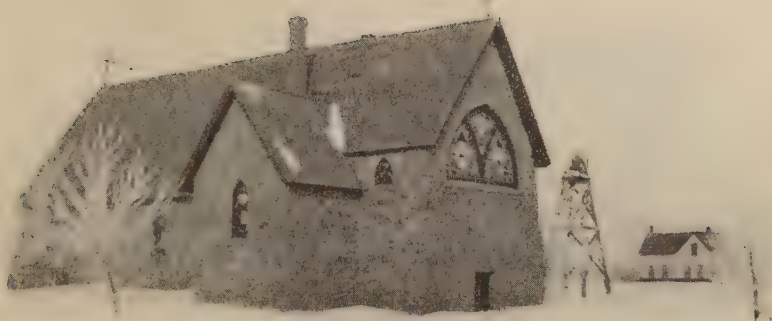
How are we to overcome all these difficulties? One way is to establish schools and then visit the parents, brothers and sisters and the relatives of your pupils; invite them to visit you and ask them to bring their neighbors and friends. When they come, be polite to them, and make them feel that they are welcome, though they stay hours, and seem anxious to know your age, the extent of your worldly possessions, and your family history, rather than your religion. Teach them to knit, to read, or to learn the foreign method of arithmetic, or any simple plan which will interest them, and when they are at their work take the opportunity to teach the Gospel to them. When you are established in your home make the acquaintance of your neighbors and visit them frequently. It is very easy to neglect this part of the work, but if you are on friendly terms with your neighbors you will have no difficulty making other friends. Whether the family be rich or poor, great caution should be taken that no difference as to station is shown. The rich have leisure time to receive you and visit with you, but they seem contented with their present state of existence and refuse to listen or to think about a future. Some of the poor would be pleased to hear your message, but they have no time, for they live from day to day, and one day without work means one day without rice. If they are sick with the numerous afflictions which the poverty-stricken people in China have, such as sore eyes, fever, etc., because you come from the Church they think you must have medicine for them. To send them to a hospital means money for travelling expenses and board, which is beyond your means. Or, if they ask you to loan money to them and you re-

fuse only because you do not have it, then they say your doctrine is a hard-hearted one, and they want none of it. But, if you are able to help them and try to do so, there will be misunderstandings, for they always think that because you are sent out by foreigners you give foreigners' money, and only give the amount you do because you have pocketed some. Besides, there is danger of buying people to become Christians; hence the term among the heathen for some, which is, "Rice Christians."

The best and only plan for overcoming the difficulties which continually hinder the Bible-reader's success is to be courageous, patient, and earnest. Do not get discouraged and think of your troubles, but remember you are not working alone, for the Holy Spirit is with you, guiding you and helping you, and if you pray to Him and trust Him, all your difficulties will disappear.

While walking in the country, have you ever come to a narrow bridge crossing a stream over which you have never gone, and how dangerous and impossible it seems! While you stand there hesitating a man comes along pushing a heavily-loaded wheelbarrow, and goes across without hesitation. Everything is difficult at first, but if you are patient and persevering, gradually all becomes easy. Christianity has spread all over the world because its teachers have been earnest workers; yet the difficulties have been the same as they are now in China; so what earnestness has overcome it can overcome.

I was brought up in a Church school and was taught Christianity when a child. Any child who remains in a Church school for three or five years is certain to become a Christian sooner or later. I feel encouraged to persevere and save others from a fate Providence has allowed me to escape; and so I repeat that courage, patience and earnestness will overcome all the difficulties which hinder us in the work of bringing the knowledge of Christ to the heathen in China.



SAINT CORNELIA'S CHURCH, BIRCH COULEE
The Master's House, Where Running-for-Riches never misses Service

RUNNING-FOR-RICHES

AN INDIAN SKETCH FROM BIRCH COULEE, MINNESOTA

RUNNING-FOR-RICHES has been a busy little woman all her life, picking gooseberries, raspberries, grapes, out on the lakes gathering wild rice, on the prairie and in the woods digging medicine roots, "packing wood" home on her back, enjoying to the full the life of the old time before she and her friends cooked and slept in houses. Much of this free out-door life was still kept up after the white man came into her country, with his ploughs and his big trucking machines. The deer, whose skins she tanned for her tent covering and her moccasins, and whose flesh was "sweet in her mouth," disappeared from the prairie and the woods. Then she began gleaned wheat in the fields, not as Ruth of old did, spear by spear, but the grains, as the wind scattered them as they fell from the "thrasher" into the waiting sack below, winnowing it still, as Ruth must have done, throwing it up into the air for the breezes to carry the chaff away.

The days when she, as a young Sioux woman, "danced and danced," as she

says, "when they had killed a Chippewa and taken his scalp," are gone forever, for she has found the "Friend above all others," and has taken Him for her Master. Her heart is forgiving toward her enemies and loyal to her Master. Her Master's home and her Master's messages are precious to her. The first purple crocus of spring, the first wild rose, the first plum-blossom, are spied by Running-for-Riches's loving eyes and carried with the pennies earned by her toil-worn hands to His House, from which she is never absent when it is open to His service. When the lace-work came to her later on, she still lived in a tent at times, gathering fruit and rice, making lace in the winter days; always at the weekly guild meeting, when away from home working with its members in spirit; sewing her patch-work every week just as if she were present with it, ever ready to give help to the sick.

But now the woman with the dancing feet has grown old; the outdoor work that she loves has been given up, but she is not happy unless she is busy still, and

she comes to the lace-room, resting on the way. Many little naps are taken on the floor of the lace-room, or on two chairs put together, then she rises refreshed and goes cheerily on with her work, patient and uncomplaining. "If the lace-work was taken away from me," she says, "I might as well be knocked in the head at once." Every day before

starting for home she is given a cup of broth, which she says gives her strength to get home. It will not be long before Running-for-Riches will have so run her race that she will win the great reward awaiting her at the journey's end—the eternal riches that can never be taken away from her.

THE JANUARY CONFERENCE

THE numbers attending the January conference seemed to show that the return to the morning hour approved itself to the diocesan officers. They gathered at 11:15, and Miss Cornell, of Central New York, was chosen to preside. Thirty-six officers attended, the representation being as follows: Central New York, one officer; Connecticut, two; Long Island, six; Maryland, one (Junior); Newark, seven (two Juniors); New Jersey, one; New York, twelve (one Junior); Pennsylvania, four (one Junior); Rhode Island, one; Kyoto, one. Asheville was represented, also, by a visitor.

Reports of excellent Junior meetings in Brooklyn and Baltimore were given. The Pennsylvania officers told of a mass meeting in Philadelphia for which preparations were being made, and spoke of the advantages which come to the entertainers in exercising missionary hospitality. Miss Hayashi, the Vice-President of the Kyoto Branch, was introduced, and read a brief address which she had prepared in English as her report from the branch.

Miss Hayashi's address:

Our Japan Auxiliary Branch is just a daughter or a little younger sister to you.

We are going to have our twelfth annual meeting this spring.

It is divided into two branches, one is the Tokyo Hokubu branch, another is the Kyoto branch.

Mrs. Makim is the President of the Tokyo Hokubu. Mrs. Komiya and other officers help her. The student girls of St. Margaret are working earnestly.

Sometimes they have bazaar to get money and sell the things which the girls made in their free time and other things for the love of Jesus Christ and His name.

The yearly meeting of the Tokyo Hokubu has in Tokyo. The St. Margaret School is the hotel for the delegates always. The Tokyo branch offers more money than Kyoto. I wish to tell you that the Japanese clergymen's wives and other missionary workers' wives many of them are the graduates of St. Margaret School.

The Kyoto Branch Miss Bull is the President, other officers help her; we have in it a Junior Branch and Baby Branch. I think just the same as you do in America. Each little baby has a small red box and their mothers teach them, "Ye love one another" and to put money in the box. Our little baby in the Widely Loving Society is a member nevertheless.

The Kyoto branch has more convenient places and churches to be able to have yearly meetings, therefore every year the place for the meeting changes. This year the meeting will be in Sakai, very near Osaka. The members of Sakai are striving to have a good meeting.

The two dioceses have only once a year a meeting of delegates from every province, but we have usually meetings once, twice or more, every month in each church. Besides Auxiliary meetings we have mothers' meetings, cooking, and sewing, to guide women to Jesus Christ. We Christian women are so busy always.

Nippon Seikokai is working for Formosa and much money comes from the offerings of our two Auxiliary branches.

I remember last year over \$150 dollars was given by the two branches of nearly seven hundred members.

We are so glad to have our sister Auxiliary in the English Bishop's diocese. Miss Bull and Miss Kashiuchi attended their first meeting in Kobe last spring.

Miss Kashiuchi has done wonderful work for the soldiers since the beginning of the war. I have not time to tell you about her. She is the secretary of Kyoto branch. Mrs. Komiya a few years ago visited Formosa to see missionary work at her own expense. Your two little daughters in Japan are growing up by and by, and all send kind regards to you through me.

On motion of Mrs. Watson, of New York, the informal action of the December conference was formally affirmed in the resolution that the diocesan officers express their great gratification that Dr. Lloyd has decided to remain at his post as General Secretary of the Board of Missions.

THE MARCH CONFERENCE

THE officers' conference in March will be held on Thursday, the 15th, at 11:15, in the Board Room of the Church Missions House.

February Question: from Minnesota:

How are systematic visitations made? Where are the women found, with strength, time, and ability, to do the visiting? And where do the means come from without trenching on the regular offerings?

Answer: from Massachusetts:

I think the moment such visits from officers become either "systematic" or "visitations" their value to our work would be lost. They would cease to be *spontaneous*. They might be much appreciated annual occurrences, anticipated

with pleasure, but the invitation should be given by the parish branch or rector.

A pleasant communication, not an official document, might be sent to all the parishes where there are branches, stating that an Auxiliary officer is at their service and would be glad to accept invitations to present the work. Where there are no parish branches, what a friend called "a cosy letter" might be written to the rector, asking him if he would not allow the writer to come to talk to his women some day, and in a persuasive way showing him the advantages all around. But the writers of these letters, as well as the speakers, should be discreetly chosen, as it is of the first importance that people be *won* and not *coerced*! Upon the *way* this is done hangs its fate, in my opinion.

If the officers are selected from devoted women who will make Auxiliary work the first consideration after "home duties," and put it before "social obligations," so-called, there will be no difficulty about "time," and unless diocesan officers are willing to do this they will never accomplish much, for this must be "a business," but in an entirely different sense from worldly business, and must be studied and pressed as any other successful undertaking is.

The money is a difficulty, but in Massachusetts, where parish branches do not offer to defray the expenses, the treasurer of the board will pay these from her general expense fund, if the officer does not herself feel able to pay her own. One officer always lays aside a given sum for this purpose, and considers it her gift for missions. Of course, she would prefer to give it in other ways, and it lessens her direct missionary gifts, but she feels that in the long run this way does much for the work. I think it is fatal to incur any expense on our behalf, at least so long as they do not themselves appreciate the benefit they are receiving.

For March: *Question*, from New York: How may Bible classes be started in connection with Auxiliary branches?

All things come of Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitien Church and in Mexico*; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipts of the following sums from December 1st, 1905, to January 1st, 1906.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

Note.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ALABAMA—Ap. \$183.89

<i>Anniston</i> —Grace, General.....	50 00
<i>Birmingham</i> —Christ Church, General....	5 75
<i>Birmingham</i> —St. Mark's, General.....	3 00
Rev. Thos. J. Beard, D.D., General.....	5 00
<i>Carlowville</i> —St. Paul's, General....	20 00
<i>Greensboro</i> —St. Paul's, General....	25 00
<i>Huntsville</i> —Nativity, Domestic.....	60 14
<i>Mobile</i> —Rev. Gardiner C. Tucker, General.....	5 00
<i>Woodlawn</i> —Grace, General.....	10 00

S. S., General.....	4 00
<i>Hanford</i> —The Saviour, Domestic and Foreign.....	8 25
<i>Madera</i> —Trinity Church, General....	80
<i>Merced</i> —St. Luke's, General.....	1 20
<i>Oakland</i> —H. C. Taft, Sp. for Church Extension Fund, Porto Rico....	5 00
<i>San Francisco</i> —Grace, for salary of Rev. J. W. Nichols, Shanghai..	50 00
St. Luke's, General.....	22 74
<i>Miscellaneous</i> —Branch of Wo. Aux., for salary of Rev. J. W. Nichols, Shanghai, \$140; Sp. for Rev. J. W. Nichols, Shanghai, \$8; Sp. for St. Luke's Hospital, Ponce, Porto Rico, \$17.50.....	165 50
For salary of Rev. J. W. Nichols, Shanghai.....	52 53

ALBANY—Ap. \$435.73; Sp. \$475.42

<i>Albany</i> —All Saints' Cathedral, E. Christina Race, for work at Bon- toc, Philippine Islands.....	5 00
Holy Innocents', Domestic.....	29 75
St. Andrew's, Sp. for Bishop Weller, Fond du Lac.....	18 40
Mrs. R. J. Le Boeuf, General.....	10 00
<i>Catskill</i> —St. Luke's, Domestic, \$23.54; Sp. for Rev. Thos. C. Wetmore, for Christ School, Arden, Ashe- ville, \$718; "Daughters of the Church," Sp. for Bishop Wells, Spokane, \$10.....	40 72
<i>Cherry Valley</i> —Grace, General.....	30 00
<i>Delhi</i> —St. John's, Domestic.....	29 16
<i>Greenwich</i> —St. Paul's, General.....	3 38
<i>Hoosac</i> —Hoosac School, Sp. for Building Fund for St. James's School, Wuhu, Hankow.....	8 24
<i>Morris</i> —Zion, Domestic, \$5; Colored, \$5; Indian, \$5; Foreign, \$5....	20 00
<i>Oneonta</i> —St. James's, General.....	1 50
<i>Saratoga Springs</i> —Mrs. Frances Bos- worth, General, \$50; Sp. for Bishop Graves, Shanghai, \$25; Sp. for Bishop McKim, Tokyo, \$25.....	100 00
<i>Troy</i> —St. Paul's, General, \$200; Sp. for Rev. Thos. C. Wetmore, of Arden, Asheville, \$400.....	600 00
<i>Walton</i> —Christ Church, General....	15 00

CENTRAL NEW YORK—Ap. \$653.47; Sp. \$37

<i>Auburn</i> —St. John's, General.....	1 00
<i>Baldwinsville</i> —Grace, Domestic.....	4 70
<i>Binghamton</i> —Christ Church, Domes- tic.....	41 61
Trinity Memorial, Domestic.....	12 51
<i>Cleveland</i> —St. James's, General....	5 20
<i>Hamilton</i> —St. Thomas's, Domestic..	2 92
<i>Lowville</i> —Trinity Church, General..	1 76
<i>New Berlin</i> —St. Andrew's, Domestic and Foreign, \$8.27; General, \$11.50.....	19 77
<i>Oswego</i> —Christ Church, General....	16 91
Church of the Evangelists, Gen- eral.....	43 53
<i>Oxford</i> —St. Paul's, Domestic.....	39 00
<i>Skaneateles</i> —St. James's, Branch Wo. Aux. Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00
<i>Syracuse</i> —All Saints', General.....	11 00
Grace, General.....	5 75
Church of the Saviour, General....	7 55
St. Paul's, Domestic, \$46.35; Gen- eral, \$30.86.....	77 21
<i>Utica</i> —Grace, Domestic.....	280 00
"J. A. S., General.....	50 00
<i>Watertown</i> —St. Paul's, Branch Wo. Aux., Sp. for St. Luke's Mem-	

CALIFORNIA—Ap. \$279.52; Sp. \$30.50

<i>Berkeley (West)</i> —Good Shepherd	
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ial Hospital, Ponce, Porto Rico..	2 00	St. Barnabas's S. S., General.....	3 35
Trinity Church, through Wo. Aux.,		St. John's Cathedral S. S., Sp. for	
Mrs. A. H. Sawyer, for work in		St. Luke's Memorial Hospital,	
Tokyo.....	50 00	Ponce, Porto Rico.....	20 00
Waverly—Grace, Domestic.....	3 05	Littleton—St. Paul's, Domestic....	1 45
Miscellaneous—Third District, Jun-		Pueblo—St. James's, General.....	10 00
ior Aux., Sp. for Chinese baby,		West Plum—St. Philip's, Domestic..	1 00
Sylvia Burnham Green, St.			
Mary's Orphanage, Shanghai...	30 00	CONNECTICUT—	
CENTRAL PENNSYLVANIA—		Ap. \$1,102.20; Sp. \$115.83	
Ap. \$393.89; Sp. \$7.50		Bridgeport — St. John's, Colored,	
Allentown — Grace, Domestic and		\$12.05; Sp. for Rev. J. F.	
Foreign.....	30 68	Porter's colored work, Tampa,	
Ashland—St. John's, General.....	7 00	Southern Florida, \$10.....	22 05
Honesdale—Grace, Domestic.....	19 61	Canaan—Christ Church, General...	33 82
Jonestown—St. Mark's, Domestic....	3 06	Collinsville—Trinity Church, Domes-	
Lebanon — St. Luke's (Apportion-		tic.....	32 00
ment 1904-05), General, \$201.-		Greenwich—C. O. McAllister, Gen-	
43; Sp. for St. Luke's Memorial		eral.....	6 00
Hospital, Ponce, Porto Rico, \$5.	206 43	Hartford—Christ Church, General...	100 00
Milford—Church of the Good Shep-		Lime Rock—Trinity Church, toward	
herd, Sp. for St. Luke's Memor-		scholarship at St. John's School,	
ial Hospital, Ponce, Porto Rico.	2 50	Cape Mount, Africa, \$1; St.	
Pittston—St. James's, General.....	7 00	Paul's School, Lawrenceville,	
Scranton — St. Luke's, Domestic,		Southern Virginia, \$1.....	2 00
\$120.11; Foreign, \$3; General,		Litchfield—St. Michael's, General...	71 08
\$2.....	125 11	Naugatuck—St. Michael's, General...	40 12
CHICAGO—Ap. \$1,377.38; Sp. \$55.00		New Haven—Christ Church Parish	
Chicago (Edgewater) — Atonement,		Domestic and Foreign, \$415;	
Domestic and Foreign, \$33.03;		(Apportionment 1904-05), Gen-	
China, \$15.....	48 03	eral, \$71.77.....	486 77
Epiphany, Choir Boys S. S. Class,		St. Paul's Parish, General.....	115 00
day-school for boys, Ichang,		New Milford—Summer Conference,	
China.....	5 00	Sp. for St. Paul's College Build-	
Church of the Good Shepherd, Gen-		ing Fund, Tokyo.....	25 83
eral.....	9 00	Pomfret—Christ Church, Domestic,	
Church of Our Saviour, General..	34 19	\$15.45; Foreign, \$15.45.....	30 90
St. Andrew's, General.....	50 00	Saybrook—Grace, General.....	52 85
St. Mark's, Branch Wo. Aux., Sp.		Seymour—Trinity Church, Daugh-	
for St. Luke's Memorial Hospi-		ters of the King, Sp. for St.	
tal, Ponce, Porto Rico.....	5 00	Luke's Memorial Hospital,	
St. Paul's, Domestic, \$306.73; Do-		Ponce, Porto Rico.....	5 00
mestic and Foreign, \$232.25....	538 98	Southport—Trinity Church, Domes-	
Trinity Church, General.....	357 08	tic.....	19 45
"L.," "Hibbard" scholarship, \$70;		Warehouse Point—St. John's, Domes-	
and "Robert" scholarship, \$70;		tic, \$36.25; Colored, \$15.40....	51 65
Trinity Divinity-school, Tokyo,		Waterbury—St. John's, Foreign...	48 51
Sp. for "John" scholarship,		Miscellaneous—Annual Meeting, Wo.	
Utah, \$40.....	180 00	Aux., Sp. for St. Paul's College	
Elgin—Church of the Redeemer, Do-		Building Fund, Tokyo.....	50 00
mestic and Foreign.....	10 75	Church Club, Sp. at Rev. F. E.	
Evanston—St. Luke's, Domestic and		Lund's discretion, Hankow.....	25 00
Foreign.....	120 00	DALLAS—Ap. \$47.80	
Galena—Alice L. Snyder, Domestic,		Denison—St. Luke's, Wo. Aux., Mem-	
\$3.65; Mite-box, No. 3,445,		bers and Friends, for work at	
Foreign, \$3.70.....	7 35	Fairbanks, Alaska.....	3 00
Hinsdale—Grace, General, \$50; Wo.		Fort Worth—St. Andrew's Parish,	
Aux., Sp. for St. Luke's Memor-		Domestic and Foreign.....	38 50
ial Hospital, Ponce, Porto Rico,		Sherman—St. Stephen's, General...	6 30
\$5.....	55 00	DELAWARE—Ap. \$60.56; Sp. \$50	
Pontiac—Grace, Domestic, \$2; (In		Christiana Hundred—Christ Church,	
Memoriam), "M. H. C.," Gen-		General.....	10 34
eral, \$2.....	4 00	Delaware City—Christ Church, Do-	
Rockford—Emmanuel Church, Wo.		mestic, \$5.75; General, \$24.25..	30 00
Aux., Sp. for Church Extension		Georgetown—St. Paul's, General....	4 22
Fund, Porto Rico.....	5 00	Long Neck—Trinity Chapel, General	
Winnetka—Christ Church, Wo. Aux.,		New Castle—A Churchwoman, Do-	
General.....	3 00	mestic.....	10 00
COLORADO—Ap. \$75.80; Sp. \$107.00		Wilmington—Trinity Church, Foreign	
Castle Rock—Mission (of which S.		Miscellaneous—Mexican Aid, Sp. for	
S., \$1), Domestic, \$2.....	2 00	"Bishop Lee" Scholarship, Mexico	50 00
Colorado City—Church of the Good		EAST CAROLINA—Ap. \$146.72	
Shepherd, General.....	5 00	Elizabeth City—Christ Church, Gen-	
Colorado Springs—Grace, Domestic..	54 00	eral.....	19 22
St. Stephen's S. S., Sp. for St.		Farmville—Emmanuel Church, Gen-	
Luke's Memorial Hospital,		eral.....	2 50
Ponce, Porto Rico, \$12; Sp. for		Maxton—St. Matthew's, General....	2 50
Bishop Brent, Manila, Philip-		Snow Hill—St. Barnabas's, General.	7 50
pine islands, \$25.....	37 00	Wilmington—St. James's, General...	100 00
Denver—Chapel of Our Merciful Sa-		St. John's, Junior Aux., toward	
viour, Sp. for Bishop Spalding,		work at St. James's Hospital,	
Salt Lake City, Utah.....	50 00	Gankin, Hankow.....	10 00

Rev. Edward Wootten, In Memory of Lieut. Bradley J. Wootten, Cuba	5 00	M. S. Brower, General	10 00
EASTON—Ap. \$7.63; Sp. \$50.00		Richmond—St. Paul's, General	14 00
Cecil Co. (Perryville)—Joseph Cou- don, General	60	Terre Haute—St. Stephen's S. S., Sp. for Church Extension Fund, Porto Rico	5 00
Kent Co.—Shrewsbury Parish, Wo. Aux., Sp. for hospital work, Alaska	50 00	IOWA—Ap. \$58.55; Sp. \$7.00	
Talbot Co.—All Saints' Parish, Gen- eral	7 03	Clermont—Church of Our Saviour (Apportionment 1904-05), Gen- eral	8 50
FLORIDA—Ap. \$50.50		Council Bluffs—St. Paul's, Domes- tic, \$1.50; General, \$33.15; Honolulu, \$2.50; Alaska, \$4.50; for hospital work under Arch- deacon Stuck, Fairbanks, Alaska, \$5; Diocese of Iowa, 40 cts. ...	47 05
Gainesville—Holy Trinity Church, General, \$1.50; Domestic, \$13. ...	14 50	Fairfield—St. Peter's, General	3 00
Live Oak—St. Luke's, General	21 00	Independence—St. James's, Wo. Aux., Sp. for Bishop Brooke, Okla- homa	2 00
Monticello—Christ Church S. S.,* Foreign, \$10; Domestic, \$5.	15 00	Sioux City—St. Thomas's, Wo. Aux., Sp. for Bishop Brooke, Okla- homa	3 00
FOND DU LAC—Ap. \$39.85		Mrs. Chesterman, Wo. Aux., Sp. for Bishop Brooke, Oklahoma ...	2 00
Appleton—Grace, Alaska, \$16.33; Philippines, \$16.32	32 65	KANSAS—Ap. \$99.24	
Mosinee—St. James's, General	7 20	Atchison—Trinity Church, General ..	52 00
GEORGIA—Ap. \$109.75; Sp. \$52.00		Clay Centre—St. Paul's S. S., Gen- eral	8 81
Americus—Calvary, Domestic	7 95	Emporia—St. Andrew's S. S., General	17 95
Atlanta—All Saints', Wo. Aux., Gen- eral	20 00	Kansas City—Family Mite-box No. 4,558, Foreign	5 50
Holy Innocents', General	5 00	Leavenworth—St. Paul's, Young Churchmen, toward salary of Bishop Aves, Mexico	10 67
St. Luke's, Domestic and For- eign	3 00	Topeka—Calvary, Young Church- men, Bishop Aves's salary, Mex- ico	1 06
Miss Ynes Minsalvatge, Wo. Aux., Sp. for Bishop Knight's work, Cuba	10 00	Wakefield—St. George's, Young Churchmen, Bishop Aves's sal- ary, Mexico	3 25
Augusta—Church of the Good Shep- herd, Junior Aux., Sp. for Bishop Ingle Memorial, Hankow	2 00	KANSAS CITY—Ap. \$92.15; Sp. \$58.00	
Anstell—Church of the Good Shep- herd, General	4 13	Kansas City—Grace, Wo. Aux., Gen- eral, \$19.22; Sp. for Bishop Mann's Indian work, North Da- kota, \$2	21 22
Columbus—Lillian Gaither Griffith, Sp. for Rev. E. J. Lee, Gankin, Hankow	5 00	St. George's, General	20 81
Grovetown—Heavenly Rest, "from a small class of Negro S. S. chil- dren," Foreign	50	St. Mary's, Wo. Aux., Sp. for scholarship, St. Mary's-on-the- Mountains, Sewanee, Tennessee ..	50 00
Macon—St. Paul's, Domestic	35 87	St. Joseph—Christ Church, General, \$42.12; S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$5.	47 12
Madison—Advent, General	10 00	Mrs. W. R. Millan, Sp. for Church Extension Fund, Porto Rico	1 00
Savannah—Christ Church, Wo. Aux., Sp. for organ for Hankow Dis- trict	35 00	West Plains—All Saints' S. S.,* Gen- eral	10 00
St. Paul's S. S., for scholarship in St. Agnes's School, Kyoto	12 50	KENTUCKY—Ap. \$99.05	
Miscellaneous — Savannah Arch- deaconry, Wo. Aux., General ..	10 80	Elizabethtown—Christ Church, Gen- eral	2 50
HARRISBURG—Ap. \$147.83; Sp. \$133.00		Louisville—Advent, General	17 75
Chambersburg—Trinity Church, Gen- eral	1 00	Christ Church Cathedral, Domes- tic	78 80
Columbia—St. Paul's, General	5 00	LEXINGTON—Ap. \$1.50	
Gettysburg—Prince of Peace Mem- orial, Domestic	3 38	Nicholasville—All Saints', General ..	1 50
Huntingdon—St. John's, General ..	10 89	LONG ISLAND—Ap. \$797.90; Sp. \$247.78	
Leacock—Christ Church (Apportion- ment 1904-05), General	7 04	Babylon—Christ Church, Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	78 30
Lewistown—St. Mark's, General	16 00	Bayside—All Saints' S. S., General ..	15 00
Paradise—All Saints', Rev. R. L. Chittenden, Brazil and Cuba ..	2 00	Bellport—Christ Church, General	5 00
Williamsport—Christ Church, Gen- eral, \$20; Foreign, \$20.	40 00	Brentwood—Christ Church, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	4 40
Trinity Church, General, \$62.52; Junior Aux., Sp. for Bishop Nelson, Georgia, \$8.	70 52	Brookhaven—St. James's, General ..	2 00
Miscellaneous—Wo. Aux., Sp. for Rev. Mr. Goodheart's work, Oregon, \$25; Sp. for Miss Clara J. Neely, Tokyo, \$25; Sp. for Rev. Carl L. Lindstrom, Gankin, Hankow, \$25; Sp. for Rev. John G. Meem, Brazil, \$25; Sp. for Bishop Horner, Asheville, North Carolina, \$25	125 00	Brooklyn—Christ Church, Wo. Aux., Sp. for salary of sewing-teacher, St. Augustine's School, Raleigh, North Carolina	4 00
*NDIANAPOLIS— Ap. \$29.25; Sp. \$5.00		(Bedford Avenue)—Christ Church, Wo. Aux., Sp. for salary of sewing-teacher, St. Augustine's	
Indianapolis—St. David's, Domestic,	5 25		
Lawrenceburg—Trinity Church, Mrs.			

School, Raleigh, North Carolina.	5 00	Trinity Church, Wo. Aux., Foreign	5 00
Church of the Redeemer, Sp. for Bishop Moreland, Sacramento.	20 00	<i>St. Francisville</i> —Ernest Newman, Sp. for Miss Bull, for support of daughter of Mrs. Kaube, Kyoto.	4 00
<i>St. George's</i> , Domestic, \$24.56; Wo. Aux., Sp. for salary of sewing-teacher, St. Augustine's School, Raleigh, North Carolina, \$2	26 56	<i>Thibodaux</i> —St. John's, Wo. Aux., Foreign	9 00
<i>St. James's</i> , Wo. Aux., Sp. for salary of sewing-teacher, St. Augustine's School, Raleigh, North Carolina.	5 00	MAINE—Ap. \$7.00; Sp. \$1,600.00	
<i>St. John's Hospital Chapel</i> , "C. C. F.," Sister Julia, General.	5 00	<i>Brunswick</i> —St. Paul's, Domestic.	4 00
<i>St. Mary's</i> , Wo. Aux., "Rosannah Covert Jones" scholarship, Girls' Training Institute, Africa, \$25; Sp. for salary of sewing-teacher, St. Augustine's School, Raleigh, North Carolina, \$2.	27 00	<i>North East Harbor</i> —Profit made by the Princeton Table at a Fair held last summer, Sp. for Princeton Pavilion, Bishop Brent's Hospital, Manila, Philippine Islands, \$500; Elizabeth Gilman, \$50; A. W. S. Low, \$25; Emma L. Wesson, \$50; Grace T. Wells, \$50; The Misses Blanchard, \$300; George W. Pepper, \$100; H. W. Frazier, \$25; Juliana Wood, \$500; Sp. toward an endowment fund, for a free bed in Bishop Brent's University Hospital, to be called "The North East Harbor Free Bed"	1,600 00
<i>St. Matthew's</i> , Wo. Aux., Sp. for salary of sewing-teacher, St. Augustine's School, Raleigh, North Carolina.	5 00	<i>Richmond</i> —St. Matthias's, General.	3 00
<i>St. Michael's</i> , Wo. Aux., Sp. for salary of sewing-teacher, St. Augustine's School, Raleigh, North Carolina.	2 00	MARYLAND—Ap. \$1,969.43; Sp. \$170.30	
(<i>Flatbush</i>)—St. Paul's, Domestic, \$202.06; General, \$100.08.	302 14	<i>Alleghany Co. (Cumberland)</i> —Emmanuel Church, Domestic.	118 00
<i>St. Stephen's</i> , "A Friend," General.	25 00	<i>Anne Arundel Co.</i> —All Hallows' Parish, Wo. Aux., General.	5 00
Alfred Fraser, Sp. for Church Extension Fund, Porto Rico.	25 00	<i>Baltimore</i> —Ascension, General (Apportionment 1904-05), \$139.65; Brazil, \$38; C. C. Griffith, Memorial Branch, Junior Aux., Sp. for "Very Rev. Campbell Fair" scholarship, Christ School, Arden, Asheville, \$12.	189 65
Grace Marckwald, Sp. for Church Extension Fund, Porto Rico.	10 00	Christ Church, family of Susie Appold, General.	100 00
Miss Belle Beard Hinman, Sp. for Church Extension Fund, Porto Rico.	10 00	(<i>Fells Point</i>)—Christ Church Mission, Sp. for Rev. J. Armisted Welbourne, for building of a church, Hongo, Tokyo.	75 00
Miss Blashfield, Sp. for Church Extension Fund, Porto Rico.	1 00	Emmanuel Church, Domestic.	722 14
<i>College Point</i> —St. Paul's Chapel S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.	12 08	Chapel of Guardian Angels, Domestic and Foreign.	20 00
<i>Creedmoor</i> —St. Andrew's, Domestic.	4 85	Memorial, Wo. Aux., Domestic.	10 00
<i>East Hampton</i> —St. Luke's, Domestic.	25 00	Church of the Messiah, "A Member," Sp. for church or school building, Han Chuan, Hankow.	5 00
<i>Far Rockaway</i> —St. John's, General, \$87.25; Sp. for Bishop Van Buren, Porto Rico, \$61.	148 25	(<i>Walbrook</i>)—Prince of Peace, Brazil.	40 78
<i>Flushing</i> —St. George's, Domestic.	162 86	St. Andrew's, Domestic.	33 25
Mrs. A. Potter, Domestic.	25 00	St. Barnabas's, Wo. Aux., Sp. for Bishop Partridge, Kyoto, with which to place a font in one of his mission chapels as a memorial to the deceased members of the branch.	25 00
<i>Ozone Park</i> —Epiphany, Domestic.	3 00	St. Paul's, General, \$100; Domestic and Foreign, \$500.	600 00
<i>Rockaway</i> —Trinity Church, Foreign.	29 62	St. Peter's, Wo. Aux., proceeds of a lecture, Sp. for St. Luke's, Tokyo.	12 00
<i>Roslyn</i> —Samuel J. Willis, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.	1 00	Wo. Aux., Sp. at discretion of Rev. Mr. Lund, Hankow.	10 00
<i>Sag Harbor</i> —Christ Church (of which Wo. Aux., \$5, Junior Aux., \$5), Domestic.	18 58	"H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai.	20 00
<i>Shelter Island</i> —St. Mary's, General.	12 95	Robert S. Hart, for Bishop Van Buren's work, Porto Rico.	82
<i>Whitestone</i> —Grace S. S., for work in Cuba.	25 09	<i>Baltimore Co. (Catonsville)</i> —St. Timothy's, Wo. Aux., General.	4 00
LOS ANGELES—Sp. \$10.00		<i>Frederick Co. (Frederick)</i> —All Saints' Parish, Wo. Aux., "Five-cent Offering," Foreign, \$6.75; Indian, \$3.75; Sp. for Mexico, \$5; (in Memoriam), for support of Bible-woman for one year, Hankow, \$25.	40 50
<i>Montecito</i> —All Saints', Mrs. Hannah Ude, Sp. for Mrs. John A. Staunton, Jr., for her work, Sagada, Lepanto, Bontoc, Philippine Islands.	10 00	<i>Harford Co.</i> —St. George's Parish, Foreign, \$4.50; General, \$4.50.	9 00
LOUISIANA—Ap. \$92.45; Sp. \$5.00		(<i>Emmorton</i>)—St. Mary's, Foreign.	14 00
<i>Bunkie</i> —Calvary, Wo. Aux., General.	4 35	<i>Howard Co.</i> —Church of the Good Shepherd, Domestic.	5 16
<i>Cheneyville</i> —Trinity Church, Mr. and Mrs. Wivatie Marshall, Domestic, \$10; Foreign, \$10.	20 00		
<i>Lucknow</i> —Wo. Aux., Domestic, \$5; Foreign, \$9; General (of which "Three Members," \$2), \$7.	21 00		
<i>New Orleans</i> —Christ Church, Wo. Aux., Foreign.	1 75		
Mount Olivet, Wo. Aux., Foreign.	1 25		
St. Anna's, Wo. Aux., Foreign, \$1; S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$1.	2 00		
St. Paul's, Wo. Aux., Foreign, \$24.60; General, \$4.50.	29 10		

St. John's, Domestic, \$66.13; Wo. Aux., Indian, \$2.50; Colored, \$2.50	71	13	06; Foreign, \$19.35	42	16
Howard and Anne Arundel Co's. (Dorsey)—Trinity Church, "O. W., Sp. for St. Margaret's Hall, Boisé	5	00	McVose—Trinity Church, General	61	04
Miscellaneous—Missionary Hen, Junior Aux., General, \$3; Sp. for Junior class-room, No. 1, St. Paul's College, Tokyo, \$1.30	4	30	New Bedford—St. James's, General	150	00
MASSACHUSETTS—			Newton—Grace, Domestic	31	90
Ap. \$1,008.02; Sp. \$861.78			(Chestnut Hill)—Church of the Redeemer, Mrs. Robert Atkinson, \$1; Mrs. William G. Thompson, \$1; Domestic	2	00
Beachmont—St. Paul's, Domestic	3	85	(Highlands)—St. Paul's, Domestic	61	80
Boston—Advent, Sp. for Bishop Van Buren, for hospital, Porto Rico, \$39; Sp. for Bishop Gray, for work, Southern Florida, \$110; Sp. for Rev. Mr. Kong, Honolulu, \$55; "A Member," Domestic, \$37.50; Foreign, \$37.50; Miss M. W. Merrill, General, \$2.60	227	15	Salem—St. Peter's, General	42	37
Ascension, General	46	05	Saugus—St. John's, Foreign	54	45
Emmanuel Church, "A Member," Wo. Aux., Sp. for enlargement of St. Paul's College, Tokyo	300	00	Sharon—St. John's, General	3	58
(West Roxbury) Emmanuel Church, General	15	00	Waltham—Frederick W. Aldrich, family mite-box, General	6	00
(South)—Grace, Domestic and Foreign	10	00	Winchester—Epiphany, E. B. Page, Sp. for Bishop Roots, Hankow	100	00
St. John Evangelist's, through Rev. Charles F. Sweet, Sp. for Dr. Teusler, Tokyo, for hospital work	1	83	Miscellaneous—South-eastern District Conference, Wo. Aux., at Fall River, November 24th, 1905, through Rev. Charles F. Sweet, Sp. for Dr. Teusler, Tokyo, for hospital work	17	34
(Dorchester)—St. Mark's, General	29	00	S. S.'s, General	6	71
St. Mary's, Sp. for Rev. Kong Yin Tet, St. Peter's, Honolulu, for his work, \$20; Rev. George L. Paine, Sp. for Bishop Restarick, Honolulu, for his Korean work, \$10; W. E. Berry, Sp. for alms-basin, for St. Peter's Church, Honolulu, under Rev. Y. T. Kong, \$13.15	43	15	MICHIGAN—Ap. \$558.50; Sp. \$25.00		
St. Paul's, Mrs. Arthur Cheney, Domestic, \$50; Sp. for work of Rev. Kong Yin Tet, Honolulu, \$100; Wo. Aux., General, \$18.78	168	78	Bay City—Trinity Church, Wo. Aux., Alaska, \$5; General, \$15	20	00
Trinity Church, George H. Leonard, Domestic	25	00	Brooklyn—All Saints', General	3	00
"M. R. S.," for Bishop Rowe's work, Alaska, \$50; for Bishop Ferguson's work, Africa, \$50; Sp. for Bishop Brent's work among Igorots, Philippine Islands, \$100	200	00	Detroit—Grace, Mrs. Barbour, Wo. Aux., Alaska, \$25; Sp. for Miss Thackara, Arizona, \$15; Sp. for Priory School, Honolulu, \$10	50	00
F. W. Hunnewell, General	100	00	Church of the Messiah, Wo. Aux., Alaska, \$5; General, \$5	10	00
Mrs. Charles R. Train, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	3	00	St. James's, St. Mary's Guild, Wo. Aux., Alaska, \$7; General, \$5	12	00
"Little Lucy," for Bishop Spalding's work, Salt Lake	25		St. John's, "A Member," General	20	00
Cambridge—St. John's, Wo. Aux., Sp. for life insurance, Rev. T. S. Tyng, Kyoto	12	50	St. Paul's, General	400	00
C. S. M. A. Offering, Sp. for St. Paul's College Building Fund, Tokyo	9	41	Flint—St. Paul's, "A Lady," for hospital work, Circle City, Alaska, \$5; General, \$38.50	43	50
Canton—Trinity Church, General	10	00	Port Huron—St. Paul's, Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia	2	00
Cheimsford—All Saints', General	9	22	Miscellaneous—S. A. Courts, Day-school, Hankow	23	00
Chelsea—St. Luke's, General	5	00	MILWAUKEE—Ap. \$182.32		
Duxbury—St. John the Evangelist's, Crawford and Armenell, Sp. for Bishop Gray's work, Southern Florida	2	00	Beloit—St. Paul's, "A Communicant," Domestic, \$5; Foreign, \$5	10	00
Fall River—Ascension, Sp. for Rev. Mr. Lund and his building fund of St. James's, Wuhu, Hankow	23	00	Delavan—Christ Church, Domestic, \$8.45; Foreign, \$14.43	22	88
Falmouth (Wood's Hole)—Church of the Messiah, Domestic	20	45	Kenosha—St. Matthew's, Colored, \$18.74; Domestic, \$30.70	49	44
Lawrence—St. John's, General	8	81	La Crosse—Christ Church, Wo. Aux., Cuba	5	00
Lynn—St. Stephen's, Wo. Aux., Miss Woodruff's salary, Africa	15	00	Milwaukee—St. Paul's, General	45	00
Malden—St. Paul's, Colored, \$5.87; Indian, \$5.88; Domestic, \$11.			Miscellaneous—Branch Wo. Aux., salary of Miss Woods, Circle City, Alaska	50	00
			MINNESOTA—Ap. \$402.20; Sp. \$46.60		
			Chatfield—Mrs. George R. Thompson, "A Thank-offering," Sp. to Bishop Van Buren, for his hospital work, Porto Rico	5	00
			Redwood Falls—Holy Communion, General	5	00
			Stillwater—Ascension, General	5	00
			St. Paul—Christ Church, Mrs. W. H. H. Johnston, Foreign	5	00
			Miscellaneous—Wo. Aux., Domestic, \$129.07; Bishop Rowe's work, Alaska, \$64.53; Foreign, \$21.20; Japan, \$21.20; Hankow, \$21.20; "Cara R. Brunson" scholarship, St. Mary's Hall, Shanghai, \$50; "Bishop Whipple" scholarship, \$40; and "Bishop Gilbert" scholarship, both in St. Hilda's School, Wuchang, Hankow, \$40	387	20
			Sp. stipend to December 1st, 1905, Rev. J. V. Alfvigren	41	68

MISSISSIPPI —Ap. \$107.82; Sp. \$3.41			
<i>Aberdeen</i> —St. John's, Wo. Aux., General, \$4.50; Babes' Branch, Sp. for St. Peter's Mission, Balsam, Asheville, \$2.41; Sp. for Mrs. Graves, for slave girls in Shanghai, \$1.....	7	91	
<i>Carrollton</i> —Grace S. S.,* General..	25	00	
<i>Crystal Springs</i> —Trinity Church, General.....	1	10	
<i>Greenville</i> —St. James's, General....	19	30	
<i>Hattiesburg</i> —Trinity Church, General.....	23	50	
<i>Laurel</i> —St. John's, General.....	8	77	
<i>McComb</i> —Mediator, General.....	1	05	
<i>Summit</i> —Christ Church, General....	15	00	
<i>Vicksburg</i> —Holy Trinity Church, General.....	9	60	
MISSOURI —Ap. \$444.84; Sp. \$7.64			
<i>Ferguson</i> —St. Stephen's S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	2	64	
<i>Jefferson City</i> —Grace, Domestic and Foreign.....	10	14	
<i>Kirksville</i> —Trinity Church, Domestic and Foreign.....	15	00	
<i>Louisiana</i> —Calvary S. S., Sp. for a child's bed in St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5	00	
<i>St. Louis</i> —Christ Church Cathedral, Domestic.....	400	00	
J. A. and N. Dickinson, Domestic and Foreign.....	2	00	
Through Rev. B. T. Kemerer, hospital missionary, sale of contributed articles, Foreign.....	5	00	
<i>Miscellaneous</i> —"A Friend," General Wo. Aux., for work in Alaska...	4	70	
	8	00	
MONTANA —Ap. \$30.00			
<i>Billings</i> —St. Luke's, General.....	30	00	
NEBRASKA —Ap. \$27.85			
<i>Beatrice</i> —Christ Church, General...	25	00	
<i>Crete</i> —Trinity Church, General....	2	85	
NEWARK —Ap. \$214.58; Sp. \$153.00			
<i>Bayonne</i> —St. John's, General.....	13	00	
Mrs. John Earle, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1	00	
<i>Fort Lee</i> —Church of the Good Shepherd, General.....	7	02	
<i>Jersey City</i> —St. Paul's, General, \$32; Vestry, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$10.....	42	00	
<i>Montclair</i> —St. Luke's, Wo. Aux., \$35, Miss Carter, \$1, "A Friend," \$1. Sp. for Building Fund, St. James's School, Wuhu, Hankow; S. S., Sp. for St. Luke's Memorial Hospital Fund, for Bishop Van Buren, \$5.....	42	00	
<i>Morristown</i> —St. Peter's, Douglas S. Bushnell, General.....	10	00	
<i>Newark</i> —Trinity Church, Junior Aux., "Louis Shreve Osborne" scholarship, St. Mary's Hall, Shanghai.....	50	00	
<i>Orange</i> —Grace, Miss Ruth Marsh, \$10, Mr. T. McC. Marsh, \$10, Sp. for the work of Rev. Arthur M. Sherman, Hankow; Juniors, Porto Rico, \$1.....	21	00	
(<i>East</i>)—St. Agnes's Chapel, Sp. for Rev. Octavius Parker, toward salary.....	5	00	
St. Paul's, "Helping Hands," Junior Aux., Sp. for St. Paul's College, Tokyo, \$2.50; Sp. for work of Rev. F. E. Lund, Hankow, \$2.50.....	5	00	
(<i>South</i>)—Holy Communion, Wo. Aux., Sp. for "Bishop Leonard" scholarship, Rowland Hall, Salt Lake.....			50 00
Wo. Aux., General.....			100 00
Wo. Aux., Sp. for Bishop Restarick, Honolulu, for alter.....			20 00
Wo. Aux., "B. M. B., Jr.," 52 cts. (In Memoriam), "E. E. B.," 52 cts. (In Memoriam), "I. A. B.," 52 cts., General.....			1 56
NEW HAMPSHIRE —Sp. \$36.50			
<i>Concord</i> —St. Paul's, Wo. Aux., Sp. for Bishop Van Buren, Porto Rico.....			1 50
<i>Holderness</i> —Holderness School, Sp. for St. Paul's College Building Fund, Tokyo.....			20 00
<i>Tilton</i> —Rev. Mr. Emery, Sp. for St. Paul's College Building Fund, Tokyo.....			15 00
NEW JERSEY —Ap. \$833.76; Sp. \$57.17			
<i>Asbury Park</i> —Miss V. Nelson, Wo. Aux., Sp. for Miss Woods, Fort Yukon, Alaska.....			3 00
<i>Bound Brook</i> —St. Paul's, Domestic..			40 00
<i>Camden</i> —St. Paul's S. S., Sp. toward Rev. Mr. Kong's work, Honolulu.....			45 16
<i>Dunellen</i> —Holy Innocents', Domestic.....			5 00
<i>Elizabeth</i> —Christ Church, General, \$26.50; Domestic, \$46.98; Foreign, \$44.75; Bishop Rowe's Hospital, Alaska, \$1.50.....			119 73
Grace, General.....			15 80
St. John's, Domestic, \$100; Foreign, \$130.....			230 00
<i>Freehold</i> —St. Peter's, Mrs. D. McLean Forman, Wo. Aux., salary of Kimura San, Kyoto.....			2 60
<i>Heightstown</i> —Trinity Church S. S., General.....			2 00
<i>Lakewood</i> —All Saints' Memorial, Junior Aux., Sp. for Rev. A. M. Sherman, Hankow.....			5 00
<i>Plainfield</i> —Grace (Apportionment 1904-05), \$10.50, S. S., \$12.21, General.....			22 71
(<i>Netherwood</i>)—St. Stephen's, General.....			3 42
<i>Princeton</i> —Trinity Church, General, \$2.50; for Bishop Spalding's work, Salt Lake (of which "A Member," 6 cts., family mite-box, No. 90,656, \$9.05), \$9.11..			11 61
<i>Salem</i> —St. John's, Domestic.....			75 46
<i>Somerville</i> —St. John's, General, \$139; Wo. Aux., salary of Kimura San, Kyoto, \$5; Domestic, \$2.....			146 00
<i>South Vineland</i> —Christ Church, Domestic.....			5 00
<i>Swedesboro</i> —Trinity Church, Domestic.....			30 00
<i>Trenton</i> —Christ Church, Domestic, \$35; General, \$31.68.....			66 68
St. Michael's, Domestic.....			12 75
<i>Vineland</i> —Trinity Church, Domestic.			45 00
<i>Miscellaneous</i> —Junior Aux., Sp. for Rev. A. M. Sherman, Hankow..			4 01
NEW YORK —			
Ap. \$7,889.60; Sp. \$6,113.30			
<i>Annandale</i> —Rev. George B. Hopson, General.....			10 00
<i>Dobb's Ferry and Hastings on Hudson</i> } Zion, General....			84 81
<i>East Chester</i> —St. Paul's, Domestic..			6 95
<i>Fishkill-on-Hudson</i> —St. Andrew's, Wo. Aux., "A Member," "Elizabeth" scholarship, Girls' Training Institute, St. Paul's River, West Africa.....			25 00
<i>Irvington</i> —St. Barnabas's, Domestic.....			76 55

<i>Kingston</i> —Church of the Holy Spirit, Wo. Aux., General.....	10 23	Incarnation, Sp. for the work in Sacramento, \$417; Wo. Aux., Missionary League, "A Member," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$5	422 00
St. John's, "A Parishioner," Sp. for Bishop Rowe, Alaska.....	2 00	Intercession, Wo. Aux., for travelling expenses of Domestic Missionary Bishops, \$10; Wo. Aux., St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10.....	20 00
<i>Lake Mahopac</i> —Holy Communion, General (of which Apportionment 1904-05, \$25.50)	34 50	St. Agnes's Chapel, Miss Amy A. Roe, \$25, Wo. Aux., \$15, Sp. at discretion of Rev. Mr. Lund, Hankow	40 00
<i>Matteawan</i> —St. Luke's, Domestic, \$140.78; General, \$5; for Widows and Orphans' Fund, \$5....	150 78	St. Bartholomew's, St. Margaret's Society, for the "Emma W. Cooke" scholarship, St. Mary's Hall, Shanghai, \$40; Woman's Missionary Society, for Bishop Rowe's work, Alaska, \$15; Sp. for Bishop Leonard Memorial Hospital, Salt Lake, \$25; Sp. for Bishop Roots, Hankow, \$25; Sp. for Miss Sorabji's work among the women in India, \$20; Sp. for scholarship, Dean Gray School, Mexico, \$250; Sp. for Sustentation Fund, Mexico, \$100; Mrs. Matthew Clarkson, for the "Maria Banyer" scholarship, St. John's School, Cape Mount, Africa, \$25; Wo. Aux., Sp. for Christ School, Arden, Asheville, \$50; Sp. for Bishop Graves's Clergy Fund, Laramie, \$25	575 00
<i>Newburgh</i> —St. George's, Sp. for Archdeacon Washington's work in Lexington	17 68	St. Edward the Martyr, Colored..	15 00
<i>New Rochelle</i> —Trinity Church, Agnes Lathers, General,	25 00	St. Ignatius's Missionary Society, Sp. for Rev. Mr. Kong's work, Honolulu	50 00
<i>New York</i> —All Saints', Domestic, \$10; Foreign, \$10; Colored, \$5 Beloved Disciple, General.....	25 00 39 30	(<i>For'dham</i>)—St. James's, for Lexington	3 65
Calvary, Sp. for the Arkansas Mission Church Building Fund, \$5; Sp. for Bishop Brooke's work, Oklahoma, \$187; St. Augustine's League, Sp. for Archdeacon Russell, Southern Virginia, \$10; George Zabriskie, to replace some of the chancel furniture at St. John's Church, Tokyo, \$50; Sp. Reginald Zabriskie Memorial Room in Children's Ward, St. James's Hospital, Gankin, Hankow, \$50; Sp. for Helen Romeyn Zabriskie Memorial Room, St. James's Hospital, Gankin, Hankow, \$125	427 00	St. Luke's, "A Junior," Sp. for Junior Class Room, St. Paul's College, Tokyo	70
Christ Church, Wo. Aux., Sp. for Cornelia Jay Ward, St. Luke's Hospital, Tokyo.....	25 50	St. Margaret's, Wo. Aux., Sp. for Bishop Burton's mountain work in Lexington.....	15 00
Grace, Domestic (of which G. L. Jewett, \$25, Rev. Cornelius B. Smith, \$75), \$1,601.34; Indian Committee, for the "Alonzo Potter" (Graduate) scholarship, South Dakota, \$70; Chantry S. S., for the "Grace Chantry" scholarship at St. Elizabeth's School, South Dakota, \$70; Indian Committee, Niobrara League, for salary of teacher, Rosebud, South Dakota, \$420; Niobrara League, Miss H. D. Nelson, for the "Harvey M. Nelson" scholarship, St. Elizabeth's School, South Dakota, \$60; St. Augustine's League, Committee on Missions to Colored People, Sp. for St. Agnes's Hospital Building Fund, Raleigh, N. C., \$100; Sp. for "John Ulysses Carroll" scholarship, St. Paul's School, Lawrenceville, Southern Virginia, \$25; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for current expenses of St. Agnes's Hospital, Raleigh, North Carolina, \$50; Wo. Aux., Sp. for "Grace" scholarship, Haiti, \$115.....	2,561 34	St. Mark's S. S., for "St. Mark's" scholarship, St. Elizabeth's School, South Dakota.....	30 00
Grace Emmanuel, General.....	46 54	St. Michael's, Sp. for Rev. Mr. Washington's work among the mountaineers of Lexington, \$7.84; Wo. Aux., Sp. for Building Fund, Johnson City, Tennessee, \$1; Sp. for Cornelia J. Ward, St. Luke's Hospital, Tokyo, \$5.40	14 24
Holy Apostles', for Rev. Mr. Meem's work in Brazil, \$20; Wo. Aux., Sp. for Foreign Life Insurance Fund, \$5, for Miss Packard's salary, Brazil, \$45....	70 00	(<i>Westchester</i>)—St. Peter's, Domestic, \$11.67; Wo. Aux., Sp. for Bishop Van Buren, Porto Rico, \$1	12 67
Holy Faith, General, \$23.65; St. Augustine's League, Sp. for Rev. J. H. Griffith, Jr., Kinston, East Carolina, \$10; Wo. Aux., Sp. for house, Akita, Tokyo, \$10 (<i>Lenox Avenue and 122d Street</i>)—Holy Trinity, Young Women's Missionary Society, Sp. toward Junior Class Room, St. Paul's College, Tokyo	43 65 5 00	St. Thomas's, Ellicott D. Curtis, Sp. for Church Extension, Philippine Islands, \$25; Sp. for Church Extension, Cuba, \$25; "A Member," Sp. for work among natives, Mexico, \$60; "A Member," Sp. for "Paula Rivera's" scholarship, in the Toluca School, Mexico, \$40; St. Augustine's League, Mrs. H. Mc. K. Twombly, Sp. for scholarship, Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$150	300 00
		St. Thomas's Chapel, Domestic..	23 50
		Transfiguration, Niobrara League, Mrs. L. Williams, for "George L. Williams" scholarship, St. Elizabeth's School, South Da-	

kota, \$60, for Choteau Creek, South Dakota (of which Mrs. G. G. Wright, \$50), \$150.....	210 00	for Bishop Moreland, Sacramen- to	49 00
Trinity Church, Wo. Aux., for travelling expenses of Domestic Missionary Bishops, \$10; Sp. for house, Akita, Tokyo, \$10; The Misses Underhill, Sp. for Rev. Mr. Lund, Hankow, \$2; Sp. for Miss Mahony, West Africa, \$2; Sp. for Miss Sorabji, India, \$2	26 00	<i>Spring Valley</i> —Alvin Graff, General	5 00
(<i>New Dorp</i>)—Trinity Church, General	7 00	<i>White Plains</i> —Grace, Domestic....	139 43
Trinity Chapel, Missionary Relief Society, Mrs. J. B. Lawrence, for St. Augustine's School, Raleigh, North Carolina.....	15 00	<i>Yonkers</i> —St. Andrew's, General....	145 60
Trinity Parish, German Mission, General	10 00	St. John's, Wo. Aux., for travelling expenses of Domestic Missionary Bishops, \$5; Sp. for house, Akita, Tokyo, \$5; Mrs. Thomas Ewing, Jr., Sp. for building of church and school at Hanch'uan, Hankow, \$2,500.	2,510 00
Zion and St. Timothy, Wo. Aux., Mrs. James L. Truslow, Jr., for the education of missionaries' children in the Foreign field, \$15; Miss Cornelia Jay, Sp. for Miss Thackara's work, Arizona, \$100; Sp. for Foreign Missionaries' Insurance Fund, \$100....	215 00	Mrs. William F. Cochran, Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona.....	100 00
Mr. R. T. Auchmuty, Domestic, \$2,000; Colored, \$1,000.....	3,000 00	Mrs. John H. Clark, Domestic....	25 00
"Left Hand," General.....	1,000 00	Mrs. Thomas Ewing, Jr., Sp. for work among natives, Mexico....	25 00
Mr. Henry Dexter, for the "Dexter" scholarship, St. Mary's School, South Dakota.....	100 00	<i>Miscellaneous</i> —Mite-box Offering, Foreign Committee, Wo. Aux., Foreign	1 62
Clarence M. Hyde, Sp. for St. Luke's Hospital, Ponce, Porto Rico	100 00	St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for Rev. Richard Bright, Savannah, Georgia, \$25.....	125 00
George Zabriskie, Sp. for Church Extension Fund, Porto Rico....	100 00	Collection taken up on December 6th at the annual meeting of Wo. Aux., at St. Michael's Church, New York, Sp. for the Women's House at Akita, Tokyo	80 87
Mrs. B. B. Lawrence, Sp. for Boone School, Wuchang, Hankow	25 00	<i>Miscellaneous</i> —Wo. Aux., Mite-box, General, \$1.27; Mrs. Sturgis, for travelling expenses of Domestic Missionary Bishops, \$5; Dutchesse Archdeaconry, for travelling expenses of Domestic Missionary Bishops, \$7; Miss N. Collins, \$5; Mrs. Roland Redmond, for travelling expenses of Domestic Missionary Bishops, \$2.....	20 27
Mrs. S. Thorne, Sp. for Rev. Mr. Kong's work, Honolulu.....	25 00	NORTH CAROLINA—	
Mr. Seth Low, Sp. for Library Fund of the Church Missions House	10 00	Ap. \$189.01; Sp. \$21.37	
Maria L. Whittemore, General....	10 00	<i>Cooleemee</i> —Church of the Good Shepherd, Junior Aux., General, 50 cts.; Sp. for Bishop Rowe, Alaska, 50 cts.....	1 00
"A Friend," Sp. for St. John's College, Shanghai	5 00	<i>Jackson</i> —Church of the Saviour, General	5 00
In Memoriam, Wo. Aux., Sp. for Bishop Rowe's work, Alaska....	500 00	<i>Oxford</i> —St. Cyprian's Chapel, Domestic and Foreign.....	1 50
Miss Frances G. de Peyster, for travelling expenses, Domestic Missionary Bishops	25 00	<i>Pine Bluff</i> —Sp. for Rev. Charles F. Sweet, Tokyo, at his discretion ..	2 37
"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund.....	25 00	<i>Pittsboro</i> —St. James's, General....	2 00
"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund.....	10 00	<i>Raleigh</i> —St. Augustine's Chapel, Domestic, \$108.01; Colored Convocation of Wo. Aux., General, \$10; Sp. for Rev. L. B. Ridgely, Hankow, \$15.....	133 01
Wo. Aux., Sp. for Domestic Contingent Fund	1 50	Mrs. H. W. Jackson, work at Fairbanks, Alaska, \$2; Sp. for Bishop McKim, Tokyo, \$1.50....	3 50
"M. C. S.," Wo. Aux., Sp. for St. Paul's College Building Fund, Tokyo	48 63	<i>Salisbury</i> —St. Luke's, General....	60 00
<i>Ossining</i> —St. Paul's, Wo. Aux., Mrs. Edward N. Strong, Sp. for Rev. Walter Hughson, Asheville....	10 00	<i>Wadesboro</i> —Calvary, Bishop Gray, Branch Junior Aux., Sp. for Holy Trinity Orphanage, Tokyo, \$1; Sp. for Bishop Gray, South-ern Florida, \$1.....	2 00
Trinity Church, Sp. for Building Fund, St. James's School, Wuhu, Hankow	12 18	OHIO—Ap. \$1,468.76; Sp. \$62.00	
<i>Pelham Manor</i> —Christ Church, for medical work of Dr. Teusler, Tokyo, \$10; for work of Rev. F. E. Lund, Wuhu, Hankow, \$10; for work of Rev. Nathan Matthews, Cape Mount, Africa, \$10; General, \$20	50 00	<i>Cleveland</i> —Grace, wardens and vestrymen, Sp. Church Extension Fund, Porto Rico.....	5 00
<i>Poughkeepsie</i> —"In F's Name," Domestic and Foreign.....	5 00	(<i>East</i>)—St. Paul's S. S.,* General	60 00
<i>Rye</i> —Christ Church, Wo. Aux., Mrs. George P. Titus, General.....	5 21	Trinity Cathedral, Domestic, \$1,383.96; Sp. for Bishop Spalding, Salt Lake, \$11.....	1,394 96
<i>Scarborough</i> —(Beechwood)—St. Mary's, for Rev. Mr. Lund's work, Wuhu, Hankow.....	17 00	<i>Cuyahoga Falls</i> —St. John's, General	4 93
<i>Scarsdale</i> —St. James the Less, Sp.		<i>Kent</i> —Christ Church, General.....	2 10

<i>Monroeville</i> —Zion, Bishop Aves's work, Mexico	12 00	Crucifixion, Wo. Aux., Sp. for Foreign Life Insurance Fund	2 00
<i>Norwalk</i> —St. Paul's, Bishop Aves's work, Mexico	45 61	(<i>West</i>)—Grace Church Chapel, "A Class of Little Girls," Sp. for Dr. Jefferys, Shanghai	8 50
<i>Tiffin</i> —Mrs. C. D. Reifsnider, Sp. Rev. Charles S. Reifsnider, for Tsuruga Mission, Kyoto	46 00	(<i>Mt. Atty</i>)—Grace, Wo. Aux., "Kinsolving" (Divinity) scholarship, Brazil	5 00
<i>Toledo</i> —St. Mark's, General	19 56	Holy Apostles', George C. Thomas, General, \$500; Indian Hope Association, Indian, \$11; "Anna J. Runney" scholarship, St. Paul's College, Tokyo, \$5; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$1	517 00
OREGON—Ap. \$22.60		Holy Trinity Church, Indian Hope Association, "Bishop Hare" scholarship, St. Elizabeth's School, South Dakota, \$60; S. S., "Lemuel Coffin" scholarship, High School, Africa, \$40; "Alex Brown" scholarship, Girls' Training Institute, Africa, \$25; Wo. Aux., St. John's Church, Tokyo, \$25; Sp. for Miss Mahony's settlement work, Africa, \$5; Miss Schott's Missionary Bible-class, Sp. for Mexico, 54 cts.; Sp. for Jesus del Monte, Mexico, \$25	180 54
<i>Oakland</i> —St. Clement's, Domestic ..	2 50	Holy Trinity Memorial Chapel, Wo. Aux., Sp. for Foreign Life Insurance Fund	2 00
<i>Portland</i> —St. Stephen's, General ..	10 00	Memorial House Episcopal Hospital, Miss J. Devine, General ..	4 25
Elizabeth Knight, work at Fairbanks, Alaska	10	Nativity, Domestic, \$98.86; Sp. for Bishop Leonard Memorial, Salt Lake, \$10	108 86
<i>Roseburg</i> —St. George's, Domestic, \$5; Foreign, \$5	10 00	Prince of Peace, Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's College, Shanghai, \$3; "Bishop Stevens" scholarship, St. John's College, Shanghai, \$2; Sp. for Foreign Life Insurance Fund, \$1	6 00
PENNSYLVANIA—Ap. \$5,247.20;		(<i>Eighth and Spruce Streets</i>)—St. Andrew's, Indian Hope Association, Indian	2 00
Sp. \$5,132.57; Specific Deposit, \$25,000		St. James's Indian Hope Association, Indian, \$17; Wo. Aux., Miss Babcock's salary, Aomori, Tokyo, \$20; Kinsolving Divinity-school, Brazil, \$8; Africa, \$4; Sp. for Foreign Life Insurance Fund, \$10; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$2	69 00
<i>Ardmore</i> —St. Mary's, Indian Hope Association, Indian, \$10; Wo. Aux., Sp. for Mrs. Hooker's Memorial School, Mexico, \$10	20 00	St. James the Less, General	86 71
Rev. J. J. Rowan Spong, General ..	1 00	St. Jude's, Domestic, \$18.78; Freedmen, \$22.28	41 06
<i>Bryn Mawr</i> —Church of the Redeemer, Wo. Aux., Sp. for Mrs. Hooker's Memorial School, Mexico, \$50; Sp. for Foreign Life Insurance Fund, \$5	55 00	(<i>Kensington</i>)—St. Luke's, Indian Hope Association, "Alonzo Potter Graduate" (In Memoriam) scholarship, South Dakota	60 00
Mite-box No. 2,580, Domestic	60 50	(<i>Germantown</i>)—St. Luke's, Wo. Aux., Miss Babcock's salary, Aomori, Tokyo, \$50; St. John's Church, Tokyo, \$10; Sp. for Foreign Life Insurance Fund, \$10; Junior Aux., Sp. for Miss Mitchell, Anson Dodge Memorial House, St. Simon's Island, Georgia, \$15; Sp. for Junior Class Room, \$1; St. Paul's College, Tokyo, \$25	110 00
<i>Cheltenham</i> —St. Paul's, Foreign, \$77.25; Indian Hope Association, Indian, \$10	87 25	St. Mark's, Wo. Aux., Miss Babcock's salary, Aomori, Tokyo	5 00
<i>Clifton Heights</i> —St. Stephen's, Wo. Aux., St. John's Church, Tokyo ..	1 00	(<i>Chestnut Hill</i>)—St. Martin's-in-the-Field, Domestic	504 23
<i>Coatesville</i> —Trinity Church, Domestic	92 35	St. Matthias's, Wo. Aux., St. John's Church, Tokyo	3 50
<i>Conshohocken</i> —Calvary, Wo. Aux., Foreign	2 00	St. Paul's, General	3 00
<i>Jenkintown</i> —Church of Our Saviour, Indian Hope Association, Indian, \$2; Sp. for Mr. Goodheart's work, Oregon, \$92; Wo. Aux., "Kinsolving Divinity" scholarship, Brazil, \$2; Sp. for Rev. Fleming James's Life Insurance, Shanghai, \$2; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$2	100 00	(<i>Chestnut Hill</i>)—St. Paul's, Indian Hope Association, Indian, \$20; Wo. Aux., "Francesca"	
<i>Norristown</i> —All Saints', \$19.50, Mr. Norris D. Wright, \$10; S. S., \$6.41, Sp. for Bishop Van Buren's Church Extension Fund, Porto Rico	35 91		
<i>Parkesburg</i> —Ascension, Domestic ..	13 55		
<i>Philadelphia</i> —Advocate, Sp. for Archdeacon Jones, Boise, \$15.22; Wo. Aux., Miss Babcock's salary, Aomori, Tokyo, \$1; Sp. Foreign Life Insurance Fund, \$3	19 22		
(<i>Lower Dublin</i>)—All Saints', Junior Aux., "Ruth Curtis Memorial" scholarship, St. John's School, Cape Mount, West Africa	25 00		
Annunciation, General	2 30		
Atonement, Wo. Aux., St. John's Church, Tokyo	25 00		
(<i>Germantown</i>)—Calvary, Wo. Aux., "Kinsolving Divinity" scholarship, Brazil, \$5; Miss Babcock's salary, Aomori, Tokyo, \$5	10 00		
Christ Church, Domestic	3 62		
(<i>Germantown</i>)—Christ Church, Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5; S. S., Sp. for Rev. Mr. Kong, Honolulu, \$23	28 00		
Christ Church Chapel, Wo. Aux., Miss Babcock's salary, Aomori, Tokyo	3 00		
Covenant, Wo. Aux., "Kinsolving Divinity" scholarship, Brazil	10 00		

scholarship, High School, Africa, \$25; Sp. for Miss Mahony's work, Cape Mount, Africa, \$5; Sp. for Foreign Life Insurance Fund, \$2; Sp. for St. Mary's Orphanage, Shanghai, \$7	59 00	
(Overbrook)—St. Paul's Memorial, Domestic, \$50.55; General, \$62.42 (1904-05); Wo. Aux., Sp. for Miss Mahony's work, Cape Mount, Africa, \$2.....	114 97	
St. Peter's, Colored, \$142.92; Indian Hope Association, Indian, \$10	152 92	
(Germantown)—St. Peter's, Domestic	273 67	
St. Simeon's Memorial, Wo. Aux., "Kinsolving Divinity" scholarship, Brazil	5 00	
St. Simon the Cyrenian Chapel, Missionary Guild, \$1.39, Mothers' Guild, \$12.52, St. Andrew's Guild, \$17.02, S. S., \$7.07, Individuals, \$12, A Joint Memorial to Rev. Richard N. Thomas and Mrs. Mary F. Wilson, Sp. for Bishop Ferguson, Africa....	50 00	
St. Timothy's, Domestic, \$8.25; Foreign, \$6.75	15 00	
(West)—The Saviour, Wo. Aux., American Prayer League, "Kinsolving Divinity" scholarship, Brazil, \$9; Wo. Aux., Sp. for Kiukiang, Hankow, \$7.....	16 00	
Zion, General	115 19	
Mrs. John Markoe, Sp. for St. Paul's Building Fund, Tokyo, at Mr. Tucker's discretion.....	1,000 00	
Tuesday Missionary Bible-class, Wo. Aux., General	680 00	
Mr. E. T. Statesbury, Sp. for University of Pennsylvania Pavilion, Bishop Brent's Hospital, Manila, Philippine Islands....	500 00	
Mrs. George Baker, Sp. for University of Pennsylvania Pavilion, Bishop Brent's Hospital, Manila, Philippine Islands....	500 00	
Mr. John E. Baird, Sp. for Bishop Rowe, Alaska, for special work Mr. E. J. Knapp.....	250 00	
Miss Coles, Sp. for St. Paul's Building Fund, Tokyo, at Mr. Tucker's discretion.....	200 00	
Wo. Aux., "F," "Rev. Charles W. Armstrong "Divinity" scholarship, Boone School, Hankow, \$100; Mrs. Mary L. Bell, Sp. for Bishop Graves, Shanghai, \$10; The Kiukiang Prayer League, Wo. Aux., Sp. for work in Kiukiang, Hankow, \$41.....	151 00	
T. Broom Belfield, General.....	100 00	
"In Memoriam Margaretta C. Wells," Sp. for equipment at Hanchuan, Hankow.....	100 00	
Miss Cole's Bible-class, Sp. for St. Paul's Building Fund, Tokyo, for Dormitory	50 00	
Foreign Committee, Sp. for St. Paul's Building Fund, Tokyo, for Dormitory	50 00	
Mrs. Whelen, \$50, Mrs. Hopkins, \$50, Sp. for St. Paul's Building Fund, Tokyo, for Dormitory...	100 00	
"S," Indian	50 00	
Mrs. Mary F. Cox, Wo. Aux., "Grace" scholarship, St. John's College, Shanghai	20 00	
Miss M. P. McBlair, Domestic, \$5; Foreign, \$5	10 00	
Dr. Appleton, Sp. for St. Paul's College Building Fund, Tokyo ..	5 00	
Miss Hare, Sp. for Church Extension Fund, Porto Rico.....	1 00	
Roland S. Morris, Sp. at Bishop Van Buren's discretion, Porto Rico	1 00	
Radnor—St. Martin's, Indian Hope Association, Indian, \$2.50; Wo. Aux., "Kinsolving Divinity" scholarship, Brazil, \$5; Sp. for Foreign Life Insurance Fund, \$5	12 50	
Ridley Park—Christ Church, General	11 20	
Upper Providence—St. Paul's, Domestic	1 47	
Villa Nova—Miss Julia Garrett, Sp. for University of Pennsylvania Hospital, Manila, Philippine Islands	1,000 00	
Wayne—St. Mary's Memorial, Sp. for Christ School, Arden, Asheville, \$50; Sp. for Rev. Mr. Goodheart, Oregon, \$51.....	101 00	
Mrs. Charles T. Grubb, \$25, Miss M. W. Harding, \$25, Sp. for "Charles T. Grubb Memorial" scholarship, St. Mary's Orphanage, Shanghai	50 00	
(West Chester)—Holy Trinity, Wo. Aux., Miss Babcock's salary, Aomori, Tokyo, \$15; Sp. for "Pennsylvania Woman's Auxiliary" scholarship, Mexico, \$15; Sp. for Mexico, \$15; Sp. for St. Paul's College Building Fund, Tokyo, \$15; S. S., Sp. for Bishop Ingle Memorial, Hankow, \$27.40	87 40	
West Whiteland (Glenlock)—St. Paul's, Indian Hope Association, Indian, \$2; Wo. Aux., Foreign, \$3	5 00	
Wyncote—All Hallows, Wo. Aux., Sp. for Rev. Fleming James's Life Insurance, Shanghai.....	5 00	
Miscellaneous—"A Member," Wo. Aux., Sp. for St. Paul's College Tokyo	500 00	
"A Friend of Missions," General ..	250 00	
"An Officer of the Wo. Aux.," General	100 00	
George C. Thomas, Sp. for Bishop Edsall, for benefit of St. Matthew's Church, Clearfield, Minnesota	100 00	
Through George C. Thomas, treasurer, "W. M. B. Fund," to be used to protect the credit of the Domestic and Foreign Missionary Society under its appropriations, in accordance with the terms of agreement made between the Society and the contributor (additional)	25,000 00	
Sundry parties, special gifts toward the salary of some Missionary Bishop	1,223 10	
"E. C.," Wo. Aux., Sp. for St. Paul's College, Tokyo.....	50 00	
PITTSBURGH—Ap. \$355.17		
Allegheny—Christ Church, Domestic	116 15	
Emmanuel Church, General.....	39 08	
Barnesboro—St. Thomas's, General ..	1 25	
Braddock—St. Mary's, General.....	3 25	
Brownsville—Christ Church, Domestic, \$8.25; Bishop Kendrick's work, New Mexico and Arizona, \$10; Bishop Spalding's work, Salt Lake, \$5; Bishop Brent's work, Philippine Islands, \$5....	28 25	
Butler—St. Peter's, General.....	4 10	
Greenville—St. Clement's, General ..	6 69	
McKeesport—St. Stephen's, Domestic and Foreign	1 65	
Pittsburgh—Church of the Redeemer, Domestic	3 00	

St. John's, General	35 00	SOUTHERN VIRGINIA—	
Sewickley—St. Stephen's, General..	115 75	Ap. \$473.92; Sp. \$48.50	
Washington—"A Friend," General..	1 00	Amelia Co.—Raleigh Parish, Do-	
QUINCY—Ap. \$20.00; Sp. \$9.10		mestic and Foreign	2 00
Knockville—St. Mary's, General....	20 00	Augusta Co. (Staunton)—Emman-	
Urbana—Osborn Hall, Wo. Aux., Sp.		uel Church, Domestic and For-	
for St. Luke's Memorial Hospi-		eign	20 16
tal, Porto Rico	4 10	Virginia Female Institute, Mis-	
Miscellaneous—Branch Wo. Aux., Sp.		sionary Society, for Brazil....	109 93
for St. Luke's Hospital, Porto		Bath Co. (Hot Springs)—St. Luke's,	
Rico	5 00	Domestic	4 00
RHODE ISLAND—		(Warm Springs)—Sp. for St.	
Ap. \$739.36; Sp. \$71.00		Paul's College Building Fund,	
Bristol—St. Michael's, Domestic....	60 00	Tokyo	25 00
East Greenwich—St. Luke's S. S.,		Campbell Co. (Lynchburg)—Grace,	
Colored, \$2; Alaska, \$2; Japan,		a lady, General	20 00
\$2; China, \$2	8 00	St. Paul's, Foreign	73 16
Lonsdale—Christ Church, Domestic.	110 37	Dinwiddie Co. (Petersburg)—Grace,	
Middleville—Emmanuel Church, For-		General	17 26
eign	51 50	(Gun's Hill)—Mrs. M. M. Rives,	
Middletown—St. Columba's, Berkeley		work at Fairbanks, Alaska....	10
Memorial Chapel, General....	20 00	Mecklenburg Co.—St. Luke's, Do-	
Newport—Trinity Church, General..	262 35	mestic and Foreign	8 80
Pawtucket—St. Paul's, Wo. Aux., Sp.		Norfolk Co. (Norfolk)—Christ	
for St. Luke's Hospital, Porto		Church, Brazil, \$35; General,	
Rico	5 00	\$39.80	74 80
Portsmouth and Middletown—St.		Emmanuel Chapel, Domestic and	
Mary's Parish, General	21 94	Foreign	8 80
Providence—Calvary, Domestic and		St. Luke's Women's Guild, for The	
Foreign	14 70	Edmonia Neilson (birthday	
Grace, General	15 00	gift), General	10 00
St. Ansgarius's, Sp. toward build-		St. Paul's, Domestic, \$20; For-	
ing fund of a chapel in		eign, \$50; Brazil, \$15; Cuba,	
Fanch'ang, Wuhu, Hankow....	41 00	\$5	90 00
St. Stephen's, through Indian Aid		Mrs. R. W. Hunter, Sp. for St.	
Society, toward salary of a		Paul's Building Fund, Tokyo,	
teacher in St. Elizabeth's		for All Saints' church	17 00
School, South Dakota	100 00	Miss Pendleton, Sp. for St. Paul's	
Providence—Church of the Saviour,		Building Fund, Tokyo	5 50
Domestic and Foreign	75 50	Boys' Home, Sp. for St. Paul's	
Miss E. C. McVickar, Sp. for		Building Fund, Tokyo	1 00
Building Fund, St. James's		Northampton Co. (Eastville)—Christ	
School, Wuhu, Hankow	25 00	Church S. S., for work among	
SOUTH CAROLINA—		the Blind	2 35
Ap. \$37.70; Sp. \$70.00		Pittsylvania Co. (Danville)—Epiph-	
Aiken—St. Thaddeus's, Junior Aux.,		any, Domestic	19 71
Sp. for Rev. Mr. Brown's work,		Prince Edward Co. (Farmville)—	
Brazil	10 00	Johns Memorial, General	6 85
Black Oak—Trinity Church, Do-		Tazewell Co. (Tazewell)—Stras Mem-	
mestic	4 70	orial, Foreign	6 00
Charleston—Holy Communion, Wo.		TENNESSEE—Ap. \$198.75; Sp. \$8.00	
Aux., Chinese Bible-woman,		Chattanooga—Christ Church, a	
Hankow, \$5; Sp. for Mrs. Fuku-		member Wo. Aux., St. James's	
tomi, Bible-woman, under Rev.		Hospital, Gankin, Hankow, \$15;	
Fukuroi, Nara, Kyoto, \$5	10 00	Boone School, Wuchang, Han-	
"A Friend," Sp. for "Wilhele-		kow, \$10	25 00
mina" scholarship, St. Mary's		Memphis—Grace, through Wo. Aux.,	
Orphanage, Shanghai	30 00	General, \$17.75; Sp. for St.	
Glenn Springs—Calvary, General...	25 00	Luke's Memorial Hospital,	
Spartanburg—Advent, Wo. Aux., Sp.		Ponce, P. R., \$3	20 75
for Ingie Memorial, Hankow....	25 00	Church of the Good Shepherd,	
Wrenn—Mrs. Palmer, Domestic,		through Wo. Aux., "Bishop	
\$1.50; Foreign, \$1.50	3 00	Quintard" scholarship, St.	
SOUTHERN OHIO—		Mary's Hall, Shanghai	1 00
Ap. \$149.12; Sp. \$59.20		Monteagle—Holy Comforter Chapel,	
Chillicothe—St. Paul's, General....	70 00	a Christmas Thank-offering,	
Columbus—St. Paul's, Sp. for Bishop		General	25 00
Brooke, Oklahoma, \$19.20; Wo.		Sewanee—Otey Memorial S. S., Sp.	
Aux., Sp. for Bishop Horner for		for Rev. Mr. Kong's work, Hon-	
Parish School, Church of Our		olulu	5 00
Saviour, Lincolnton, Asheville,		Sewanee Missionary Society, "Se-	
\$40	59 20	wanee" scholarship, St. John's	
Dayton—Christ Church, General....	30 97	College, Shanghai, \$40; Rev. D.	
Galipolis—St. Peter's, General	7 00	T. Huntington's salary, Han-	
Marietta—St. Luke's, Domestic,		kow, \$25; General, \$50	115 00
\$4.90; Foreign, \$7.75	12 65	Spring Hill—Grace, General	15 00
Norwood—Church of the Good Shep-		TEXAS—Ap. \$144.10; Sp. \$1.00	
herd, General	15 00	Calvert—Epiphany, Domestic	6 20
Pomeroy—Grace, Colored, \$6; Do-		Houston—Christ Church, Wo. Aux.,	
mestic, \$7.50	13 50	General	35 00
		Marlin—St. John's, Domestic	19 55
		Palestine—St. Philip's S. S., Sp. for	
		St. Luke's Hospital, Porto Rico.	1 00

Waco—St. Paul's, Foreign.....	50 00	Brazil	100 00
Miscellaneous — Juniors, "Bishop Kinsolving" scholarship, St. Mary's Hall, Shanghai.....	33 35	Convocation of the Valley of Virginia, China	12 00
		Miss M. E. Rixey, for work of Rev. Benj. S. Ancell, Shanghai.....	10 00
VERMONT—Ap. \$132.74; Sp. \$32.00		WASHINGTON—Ap. \$682.70; Sp. \$235.31	
Manchester Centre—Dr. E. L. Wyman, Sp. for Bishop Funsten, for Bishop Tuttle Memorial Building at Boisé, \$10; Sp. for St. Mark's Hospital at Salt Lake City, \$5; Sp. for equipment work at Hanch'uan, Hankow, \$5.....	20 00	Washington (Le Droit Park)—Advent, Brazil, \$5; S. S., Sp. for St. Luke's Hospital, Porto Rico, \$6.63	11 63
Shelburne—Trinity Church, through Wo. Aux., Philippines.....	15 00	Ascension Pro-Cathedral, Domestic and Foreign.....	250 00
St. Albans—St. Luke's S. S., Sp. for Bishop Restarick, Honolulu, for a boy's scholarship.....	12 00	(Georgetown) — Christ Church, General	100 00
Miscellaneous—Branch Wo. Aux., Philippines, \$35; St. Paul's College, Tokyo, \$25; restoring St. John's Church, Tokyo, \$50.....	110 00	Epiphany, Sp. for Rev. Mr. Kong, for enlarging St. Peter's church, Honolulu	30 00
Branch Junior Aux., Indian.....	7 74	Church of the Good Shepherd, S. S., Sp. for Rev. Mr. Kong, for enlarging St. Peter's Church, Honolulu	4 68
VIRGINIA—Ap. \$541.07; Sp. \$147.25		(Georgetown)—Grace, Wo. Aux., Sp. for "Our Boy" at Christ School, Arden, Asheville.....	10 00
Albemarle Co. (Charlottesville)—Christ Church, Foreign.....	25 00	St. John's, Wo. Aux., Sp. for St. Paul's Building Fund, Tokyo.....	25 00
"F." for Dr. Woodward's work, Hankow, 75 cts.; work at Changsha, Hankow, 75 cts.....	1 50	(Georgetown)—St. John's S. S., Sp. for Bishop Rowe, Alaska, \$10; Mrs. L. M. Keith, Wo. Aux., for "Rev. George Murdoch" (In Memoriam) scholarship, St. Elizabeth's School, South Dakota, \$60; "Sophia Hutchison" scholarship, Girls' Training Institute, St. Paul's River, West Africa, \$25; Sp. "Burnett Memorial" scholarship, Layton, Salt Lake, \$50.....	145 00
Alexandria Co. (Alexandria)—Christ Church, Mrs. J. S. Chapman, Domestic	1 00	St. Paul's, Sp. for Rev. Mr. Kong Yin Tet, St. Peter's Church, Honolulu	30 00
Grace, General.....	8 45	St. Stephen's, Junior Aux., Sp. for Junior class-room No. 1, St. Paul's College, Tokyo.....	1 00
St. Paul's, Foreign.....	15 40	Trinity S. S., Sp. for two scholarships in St. Paul's School, East Carolina	20 00
Culpeper Co. (Rapidan)—Emmanuel Church, Wo. Aux., Sp. for Bishop Rowe, for Eagle City, Alaska	2 25	Washington—Wo. Aux., Sp. for Mrs. Poffenburger, Delaware... ..	23 00
Fairfax Co.—Pohick Church, \$9.52, Miss Elizabeth Sharpe, \$5, General	14 52	Mrs. Virginia L. W. Fox, China, Japan, Africa, Indian, Colored, \$25 each; White Missions, \$50; Sp. for Mexico, \$25.....	200 00
(Falls Church)—R. Maude Hodgkin, Brazil	5 00	"A Friend," African catechist... ..	40 00
Immanuel Chapel, Theological Seminary, Domestic and Foreign	25 38	Mrs. L. M. Boorman, for Bishop Kinsolving's work, Brazil.....	10 00
Fauquier Co. (Upperville)—Meade Parish, General	2 00	Montgomery Co.—(Silver Springs Parish)—Grace Church, General	17 70
(Warrenton)—St. James's, Biblewoman, for Rev. Mr. Chapman, Kyoto	40 00		
Gloucester Co.—Abingdon Church, Domestic	8 00	WESTERN MASSACHUSETTS—	
Ware Church, \$9, S. S., \$1, General	10 00	Ap. \$296.60; Sp. \$38.00	
Ware and Abingdon Parishes, Wo. Aux., Alaska.....	5 00	Amherst—Grace S. S., Sp. for Church Extension Fund, Porto Rico	8 00
Hanover Co. (Dorwell)—St. Martin's, Foreign.....	1 15	Ashfield—St. John's Wo. Aux., salary of Mrs. Miller, Los Angeles, 50 cts.; Miss Sabine, Alaska, 50 cts.....	1 00
Henrico Co. (Richmond)—Monumental, Domestic and Foreign..	144 36	Clinton—Church of the Good Shepherd, Wo. Aux., salary of Miss Sabine, Alaska, \$5; salary of Dr. Hayden, North Carolina, \$5; Miss Fordham, Porto Rico, \$5	15 00
St. James's, Foreign.....	150 00	Fitchburg—Christ Church, Girls' Friendly Society, Wo. Aux., Sp. for Miss Peck's personal use, Kyoto	10 00
C. C. Baughman, Sp. for Church Extension Fund, Porto Rico.....	5 00	Holyoke—St. Paul's, Wo. Aux., salary of Mrs. Miller, Los Angeles, \$5.25; salary of Miss Sabine, Alaska, \$2.45.....	7 70
Loudoun Co. (Shelbourne)—Christ Church, General.....	1 60	Lenox—Trinity Church, Mrs. Brad-	
Mt. Calvary, General.....	1 90		
St. Paul's, General.....	10 73		
Louisa Co. (Mineral)—Incarnation, Foreign and Domestic.....	25 00		
Arminius S. S., Brazil.....	11 57		
Rappahannock Co. (Washington)—Trinity Church, "a communicant," General.....	5 00		
Richmond Co. (Warsaw)—St. John's, Domestic	6 51		
Spottsylvania Co.—St. George's, Sp. for support of a boy at St. John's College, Shanghai.....	40 00		
Miscellaneous—Virginia branch of Wo. Aux., offertory at annual meeting, Sp. for Miss Packard;			

Acknowledgments

ford, Domestic and Foreign....	100 00	WEST VIRGINIA—	
Leominster—St. Mark's, Wo. Aux., salary of Dr. Hayden, North Carolina	1 00	Ap. \$254.83; Sp. \$30.00	
North Adams—St. John's, Wo. Aux., salary of Miss Peck, Kyoto, \$10; Sp. for Mrs. A. B. Hunter, Raleigh, N. C., \$10.....	20 00	Charlestown—Zion, Cuba and Brazil, \$25.99; General, \$58.93.....	84 92
Otis—St. Paul's, General.....	1 00	Clarksburg—Christ Church, Honolulu, \$1; Bolsé, \$1.10; General, \$15.35	17 45
Pittsfield—St. Stephen's, "Mrs. C. A. B., General	5 00	Fairmont—Christ Church, Foreign, \$16.19; General, \$25.....	41 19
Springfield—Christ Church, Wo. Aux., Sp. for Mrs. Miller, Los Angeles	10 00	Parkersburg—Church of the Good Shepherd, Colored, \$5; Honolulu, \$1.25; Philippines, \$1.25; Porto Rico, \$1.25; Alaska, \$1.25; General, \$5; S. S., Cuba and Brazil, \$5.....	20 00
Stockbridge—St. Paul's, General....	85 50	Trinity Church, \$8.83; General, Junior Aux., Sp. for mission teacher, Ichang, Hankow, \$30..	38 83
Webster—Reconciliation, General....	26 48	Shepherdstown—Trinity Church, Domestic and Foreign.....	12 04
Worcester—All Saints', Wo. Aux., salary of Mrs. Miller, Los Angeles, \$5; salary of Miss Sabine, Alaska, \$15.....	20 00	Wheeling—St. Matthew's, General..	70 40
St. Mark's S. S., Boone School, Wuchang, Hankow, \$18.92; Wo. Aux., salary of Mrs. Peck, Kyoto, \$5	23 92	ALASKA—Ap. \$28.75; Sp. \$2.00	
WESTERN MICHIGAN—Ap. \$67.20		Sitka—St. Peter's-by-the-Sea, Deaf and Dumb Mission, \$5; General, \$19.35	24 35
Albion—St. James's, General.....	3 06	Skagway—St. Saviour's, Deaf and Dumb Missions.....	4 40
Allegan—"C. R. W.," General.....	10 00	Bishop and Mrs. Rowe, Sp. for St. Luke's Hospital, Porto Rico....	2 00
Benton Harbor—Holy Trinity Church, Domestic	5 50	ARIZONA—	
Caldweller—St. Mark's, Domestic....	35 00	Prescott—St. Luke's, Wo. Aux., General	5 00
Muskegon—St. Paul's, Foreign.....	8 29	ASHEVILLE—Ap. \$84.40	
South Haven—Epiphany, Domestic..	5 35	Asheville—Trinity Church, Domestic	62 30
WESTERN NEW YORK—		Bessemer City—St. Andrews', Domestic, 40 cts.; Foreign, 40 cts.; General, 40 cts.....	1 20
Ap. \$538.74; Sp. \$31.50		Brevard—St. Philip's, Indian.....	25
Belmont—St. Philip's, General.....	3 71	Fletcher—Calvary, Domestic, 83 cts.; Foreign, 83 cts.; General, 84 cts.	2 50
Branchport—St. Luke's, General....	5 00	Franklin—St. Agnes's, General....	1 50
Buffalo—Church of the Good Shepherd, Foreign.....	13 97	St. Cyprilan's, General.....	70
St. Barnabas's, Wo. Aux., Sp. for Church Extension Fund, Porto Rico	50	Grace—Grace, General.....	7 50
St. Mary's-on-the-Hill, for Rev. and Mrs. G. G. Merrill, Bishop Rowe, Alaska	25 00	Lenoir—Chapel of Peace, Domestic, 15 cts.; Foreign, 15 cts.; General, 15 cts.	45
Mr. Philip S. Smith, Sp. for St. Matthew's reading-room, Fairbanks, Alaska	10 00	St. James's, Domestic, \$1.67; Foreign, \$1.67; General, \$1.66....	5 00
Catawba—"E. R. C." (In Memoriam), of Rev. Wm. Catterson, General	5 00	Micadale—St. Mary's, Domestic....	60
Clifton Springs—St. John's, Domestic	8 00	Nonah—St. John's, General.....	35
Corning—Christ Church, Foreign....	23 63	Slagel—Ascension, General.....	25
Fredonia—Trinity Church, General.	32 25	Yadkin Valley—Chapel of Rest, Domestic, 60 cts.; Foreign, 60 cts.; General, 60 cts.....	1 80
Geneva—St. Peter's, Domestic.....	13 82	BOISE—Ap. \$42.06	
Hammondsport—St. James's, Domestic	14 00	IDAHO	
Holley—St. Paul's, Domestic.....	12 09	American Falls—General.....	1 00
Lancaster—Trinity Church, General	18 63	Bruneau—General	4 45
Newark—St. Mark's, Domestic	7 75	Caldwell—St. David's, General....	1 70
Pleasant Valley—Mission, Domestic.	2 20	Hailey—Emmanuel Church, General.	3 00
Rochester—Ascension, Domestic....	2 15	Idaho Falls—St. John's, Domestic..	1 25
Christ Church S.S., Sp. for Bishop Moreland, for Archdeacon Parker's work, Sacramento.....	20 00	Mackay—General	2 35
St. Paul's, Colored, \$11.39; China, \$1.50; Foreign, \$78; Domestic (of which Ruth Sibley, \$5; Mrs. E. A. Stebbins, \$1), \$214.65; Sp. for Bishop Brent, Philippine Islands, \$1.....	306 54	Mountain Home—St. James's, General	2 15
Trinity Church, Domestic.....	15 69	Nampa—Grace, General.....	7 00
Warsaw—Trinity Church, Domestic.	5 25	Payette—St. James's, General.....	1 90
Watkins—St. James's, Foreign.....	10 26	St. Anthony—Grace, General.....	2 00
Wethersfield—St. Clement's, Domestic	4 80	Shoshone—Christ Church, General..	85
"Starlight Bells," General, \$5; to restore the Reserve Fund, \$5	10 00	Weiser—St. Luke's, Domestic.....	2 31
WEST TEXAS—Ap. \$5.00		WYOMING	
San Antonio—St. Mark's, Wo. Aux., General	5 00	Mammoth Hot Springs—General....	11 00
		Shoshone Agency—Church of the Redeemer, Domestic.....	1 10

DULUTH—Ap. \$150.17; Sp. \$100.00

<i>Duluth (Lakeside)</i> —St. John's, General	21 00
St. Paul's, General	109 26
<i>Fergus Falls</i> —St. James's, Domestic	12 00
<i>Red Lake</i> —St. Antipas's, General	1 95
St. John's, General	3 21
<i>Wadena</i> —St. Helen's, General	2 75
<i>Miscellaneous</i> —Sp. for salary of Rev. J. V. Alfvegren	100 00

HONOLULU—Ap. \$40.40; Sp. \$9.00

<i>Honolulu</i> —St. Clement's, Helen North, Sp. for Rev. W. S. Claiborne, Sewanee, Tennessee, \$4; Wo. Aux., General, \$12; Sp. for Foreign Life Insurance Fund, \$5	21 00
<i>Wailuku</i> —Church of the Good Shepherd, General	28 40

LARAMIE—Ap. \$24.65

NEBRASKA

<i>Ainsworth</i> —Mission, General	2 50
<i>Bassett</i> —Mission, General	60
<i>Greeley Centre</i> —Mr. and Mrs. F. P. Compton, Africa	3 50
<i>Hastings</i> —St. Mark's, General	8 25
<i>Johnstown</i> —General	1 80
<i>Kearney</i> —St. Luke's, Wo. Aux., General	5 15
<i>Kennedy</i> —All Saints', General	1 00
<i>Wood Lake</i> —General	1 85

NEW MEXICO—Ap. \$4.00

NEW MEXICO

<i>Carlsbad</i> —Grace, for work at St. Paul's School, Lawrenceville, Southern Virginia	4 00
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NORTH DAKOTA—Ap. \$248.76; Sp. \$5.00

<i>Bismarck</i> —A. L. Fellows, Sp. for Church Extension Fund, Porto Rico	5 00
<i>Dickinson</i> —St. John's, General	30 00
<i>Fargo</i> —Gethsemane Cathedral, General	75 06
<i>Forman</i> —Mission, General	4 00
<i>Grand Forks</i> —St. Paul's, General	53 50
<i>Inkster</i> —St. Philip's, General	3 30
<i>Jamestown</i> —Grace, General	10 00
<i>Kenmare</i> —Mission, General	7 50
<i>Lakota</i> —Church of the Good Shepherd, General	15 00
<i>Linton</i> —Mission, General	4 00
<i>Lisbon</i> —Trinity Church, General	20 00
<i>Mayville</i> —Calvary, General	5 50
<i>Medford</i> —Ascension, General	1 70
<i>Milnor</i> —Mission, General	1 00
<i>Minot</i> —All Saints', General	15 00
<i>Oaks</i> —Mission, General	3 20

OKLAHOMA AND INDIAN TERRITORY—Ap. \$8.56; Sp. \$5.00

OKLAHOMA

<i>Stillwater</i> —St. Andrew's, General	5 56
<i>Whirlwind</i> —St. Luke's, General	1 00
<i>Miscellaneous</i> —Bishop Brooke's family, through Wo. Aux., Sp. for Mr. Ishii's Orphanage, Tokyo	5 00
"Tithe," through Wo. Aux., salary of Miss Tsujii, Kyoto	2 00

PHILIPPINES—Ap. \$39.31; Sp. \$89.35

<i>Manila</i> —St. Mary's and St. John's	
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(Apportionment 1904-05), General	39 31
<i>Camp Stotesenberg</i> —The officers and men of the Second Cavalry, Sp. toward a memorial bell for the cathedral, Manila, Philippine Islands	89 35

PORTO RICO—Ap. \$56.52

<i>San Juan</i> —St. John the Baptist's, for use in Porto Rico, outside of San Juan	56 52
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SACRAMENTO—Ap. \$19.55

CALIFORNIA

<i>Chico</i> —Ernest R. Armstrong, General	5 00
<i>Nevada City</i> —Trinity Church, General	7 05
<i>Redding</i> —All Saints', General	4 10
<i>Woodland</i> —St. Luke's, General	3 40

SALT LAKE—Ap. \$65.00

UTAH

<i>Salt Lake City</i> —St. Mark's Cathedral, General	25 00
St. Paul's, General	15 00

WYOMING

<i>Evanston</i> —St. Paul's, General	25 00
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SOUTH DAKOTA—Ap. \$11.97

<i>Flandreau</i> —Church of the Redeemer, General	2 81
<i>Hurley</i> —Grace, Domestic	2 45
<i>Parker</i> —Good Samaritan, Domestic	2 10

INDIAN FIELD

<i>Flandreau</i> —St. Mary's, Domestic, \$3; Foreign, \$1.61	4 61
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SOUTHERN FLORIDA—Ap. \$5.00

<i>Ocala</i> —Grace, General	5 00
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FOREIGN—Ap. \$67.00; Sp. \$25.00

<i>Africa, Crozierville</i> —Christ Church, General	11 00
<i>France, Paris</i> —Wright E. Post, Foreign	50 00
<i>Canada, Knowlton</i> —Charles Bancroft, Domestic, \$3; Foreign, \$3	6 00
<i>Mexico, Linares, N. L.</i> —Mrs. Edward D. Self, "A Thank-offering," Sp. for Dr. Jefferys, St. Luke's Hospital, Shanghai	25 00

MISCELLANEOUS—

Ap. \$8,146.02; Sp. \$1,140.72	
Interest, Domestic, \$1,999.39; Foreign, \$1,318.54; General, \$877.73; Sp. \$526.72	4,722 38
Wo. Aux., United Offering, 1904, on account of appropriations to September 1st, 1906	3,000 00
"Members of the Taft party," Sp. toward bowling alley for Columbia Club, Manila, Philippine Islands	563 00
Guild of St. Barnabas, for nurses, for support of Miss Humphrey, Philippine Islands	550 36
Church Students' Missionary Association, toward the stipend of	

Acknowledgments

Rev. D. T. Huntington, Hankow	400 00	LEGACIES—.....	
"A Friend," Sp. for Bishop Roots, for Boone School, Wuchang, Hankow	25 00	Wash. (D. C.), Washington—Estate of Mrs. Mary M. Carter to the Society	97 89
"N. D.," Sp. for typhoon sufferers, Philippine Islands.....	25 00	N. Y., New York—Estate of Mrs. Kate Forrest Gray, Domestic, \$5,000; Foreign, \$5,000.....	10,000 00
Thomas H. Bynner, Sp. for Uni- versity Hospital, Manila, Philip- pine Islands.....	2 00	Receipts for the month.....	\$ 93,664 77
"Cash," Sp. for stipend of Mr. Knapp, Alaska.....	1 00	Amount previously acknowledged..	164,365 35
		Total receipts since Sept. 1st, 1905..	\$258,030 12

APPROPRIATIONS, SEPTEMBER, 1905-1906

DOMESTIC—To January 1st, 1906.....	\$410,582 82	
Deficiency to Sept. 1st, 1905.....	78,646 66	\$489,229 48
FOREIGN—To January 1st, 1906.....	\$414,587 10	
Deficiency to Sept. 1st, 1905.....	78,646 65	\$493,233 75
Total.....		\$982,463 23

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1905.

(Excluding "Specials" which do not aid the Board in meeting its appropriations and "Legacies" the disposition of which is determined by the Board at the close of the year which ends September 1st.)

DOMESTIC—(Including one-half of general offerings, \$22,075.03).....	\$59,330 08
FOREIGN—(Including one-half of general offerings, \$22,075.02).....	49,260 68
Total.....	\$108,590 76

Contributions necessary from Jan. 1st, 1906, to Sept. 1st, 1906, to meet the Appropriations for Domestic Missions.....	\$429,899 40
for Foreign Missions.....	443,973 07
Total required to September 1st, 1906.....	\$873,872 47



Wilson's Rolling Partitions

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